

The Living Church

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THE CHRISTIAN can cheer his heart with certainties. Doubts should not disturb him. Faith finds firmer foundations than sight. Science cannot supplant religion. The child of God can "make assurance doubly sure," because he has the testimony of his own heart's experience and the testimony of the Holy Spirit, whom God has sent to dwell within His Church and to guide them into all truth.—Selected.

FEAR NOT, LITTLE FLOCK.

FOR THE SECOND SUNDAY AFTER EASTER.

"So I go on, not knowing,
I would not if I might;
I'd rather walk with God in the dark,
Than walk alone in the light;
I would rather walk with Him by faith
Than walk alone by sight."

WHAT is the secret of the power which a watchful shepherd keeps over his flock? And what is the secret of the trust which the timid sheep feel in the shepherd's voice? "The sheep follow Him, for they know His voice." "And a stranger will they not follow, but will flee from him, for they know not the voice of a stranger." Is not the trust they feel in him founded upon love, and is not the secret of his power over these dumb creatures the fact that he loves them?

The trust of a child in its mother is because of its love for her. To a child, the opinion of its mother is a final test of authority. It trusts because it loves. So there can be no faith in Christ apart from love. The Bible bids us to become like little children, full of the unreasoning faith and trust and simple love of their innocent hearts. One can bring sufficient arguments to satisfy the intellect, and show why we should feel safe in the Arms of God, but no argument is necessary to the loving child to make it love and trust its mother. The Christian trust that is born of love accepts all disappointments, and loves them, and "in time thanks God for them, seeing that they were only in reality His appointments."

Many Christians go through life fearing the future. Like Christian, in the *Pilgrim's Progress*, they fear the lions in the distance; but when he reached them they were found to be chained. Is not that the way with many of the dreaded events which we see, looming up out of the darkness? Anxiety in regard to the future lays upon us a burden of our own choosing, and it is the only trouble that brings no blessing from God with it. When David, the type of the Good Shepherd, saw the lion and the bear coming, he risked his own life to defend his flock. Will not the Divine Shepherd hide His lambs safe in that stronghold of which the psalmist speaks? Do we realize the height and depth of that refuge as portrayed in the ninety-first psalm? Twice only does the suppliant speak, in the second and ninth verses; and all the rest is the Voice of the Most High, under whose wings we are called to hide. Why are all these privileges given to the little flock? The answer is in the fourteenth verse, "Because he hath set his love upon me, therefore will I deliver him." That is the secret; our own, personal love in answer to the great, divine Love of our Risen Lord. Love compels love, and it is His love that draws the world to make its trustful response. The little child does not worry lest the mother provide no breakfast for it on the coming morrow, but it ever loves, smiles, and trusts in its mother's arms. How the Good Shepherd grieves when His flock doubt His leadings, and scorn the pastures to which He has guided them! Ah, it is their lack of faith that makes the prince of darkness to ask with covert sneer, "Where is the flock that was given Thee, Thy beautiful flock?"

The Christian loves, hence he knows; and he trusts because he loves. No controversy can destroy that heaven-born faith, for in full assurance he can say, "He shall feed His flock like a shepherd, and gather the lambs with His arms, and carry them in His bosom."

C. F. L.

WHAT THE world really needs is men who have news from the land of the ideal, who have God's life within them, who open afresh the springs of living water that quench the thirst of the soul.—J. Brierley.

RELIGIOUS MOVEMENTS IN THE FAR EAST.

THAT has been said that when the daily papers find a scarcity of matters for discussion they proceed to speculate upon the chances for war in the nearer or the farther East, and find therein an abundant field for the most vivid imagination. We trust we shall not be suspected of such reasons if we devote some space to the religious equivalent of this subject.

There have been reports in the daily papers of a projected university to be established under English and American auspices in Hankow. The New York *Herald* gave an extended account of the project in one of its Sunday issues during January, in which the plans were chiefly outlined by Mr. J. Leslie Johnston, fellow of Magdalen College, Oxford, and secretary of an Oxford-Cambridge committee having the matter in charge. The plan has largely been developed by the Rev. Lord William Cecil, a priest of the English Church, brother of the Marquis of Salisbury, who spent several months in China studying religious conditions, a few years ago, and who has written very intelligently for the English reviews on that subject. Among the distinguished names used in behalf of the project are those of the Rev. Walter Lock, warden of Keble College; Rev. J. Carter of Pusey House, Oxford; and from Cambridge, Canon Mason, master of Pembroke, the Rev. J. O. F. Murray, master of Selwyn, and others of hardly less distinction. These names, being those of Churchmen of most trustworthy character, lend much weight to the enterprise.

The plan is to build up a university, modelled on English lines, at which western civilization may be interpreted to the Chinese. The demand for such education is already felt. Five thousand Chinese are studying at the University of Tokyo, and many hundreds at the English and American universities, in addition to the large numbers at the missionary colleges in China itself, such as our own St. John's University in Shanghai and the Boone University in Wuchang. But the missionary colleges are inadequate to give the advanced education which China seeks. Hankow is selected as the seat of the projected foundation, partly because it is in a district in which Mandarin—the language of the cultivated Chinese throughout the larger part of the empire—is commonly spoken, and partly because of its unique advantages of location, which are thus described by Mr. Johnston:

"The most central and commanding site in China is that of the three contiguous cities, numbering more than a million inhabitants, of Hankow, Hanyang, and Wuchang, known collectively as the Wuhan towns, situated on the Yang-tse-Kiang, which at this point, six hundred miles from its mouth, is a mile wide and still navigable for ocean going steamships. The great North and South Railway of China, from Pekin to Canton, already completed as far as Hankow, cuts the river here. So this city already has railway arteries and river veins."

The English university idea would prevail in the projected institution. There would be groups of autonomous colleges, representing, no doubt, the present missionary foundations, with others that would be added; in addition to which, as at Oxford and Cambridge, there would be a central body of professors who would be responsible for advanced teaching as representing the university. The colleges would also provide moral and religious influences and a home for the students under proper safeguards. No religious teaching would be given or theological standards maintained in the university force, but the colleges would each be free to make their own rules with respect to such matters, with the intent that Christianity should go hand in hand with Western civilization. A quarter million dollars is to be raised and expended for buildings and site, and a million additional for endowment. The hope is expressed that within five years a beginning may be made.

The bearing of this project upon the missions of the American Church is a most important one. In the division of missionary jurisdiction between the English and American Churches, Hankow has fallen to the latter and is the seat of one of our two Missionary Bishoprics in China. Boone University, at Wuchang, must undoubtedly become a college of the larger university. Our divinity school and our medical school, no less than our school of arts, all of which are comprised within our modest university, must receive largely augmented importance, and will probably need to be greatly strengthened to fit them for the important place they must take in the university. We understand that Dean Ridgely, who is at the head of the divinity school, will shortly be in this country, and it may be anticipated that constructive plans to meet the new condition will be presented. Certainly a more unique oppor-

tunity for service never fell to the lot of the American Church. Our own center for work in interior China is selected for this great institution, which is probably destined to be for the future of China what Oxford and Cambridge have been for England, and the university to be built will be no charge upon our own resources. We already possess the nucleus of precisely the collegiate foundation which we should be obliged to start in order to participate in the plan proposed. We shall have the opportunity for the spiritual training of the thousands of students who will certainly flock to the university, in so far as the Church can reach them. Never was the wisdom of those who have planted missionary foundations better vindicated than in the selection of the twin cities of Hankow and Wuchang for the center of our work in the interior. At the former of these are our Cathedral and a number of missionary stations; at the latter our educational foundation and the associate mission of St. Saviour's, from which we are frequently able to present special letters in these columns.

ANOTHER movement that has been initiated in China is a modified form of "Christian Federation" representing the workers in the various Christian missions. This is represented to us as free from all the embarrassments which we were impelled to point out in connection with the Shanghai Missionary Conference of 1906. In place of being a "Federation of Churches," which many of us could not allow to be proper, this is organized as the "Christian Federation in China." It is the outgrowth of those resolutions of the Shanghai Missionary Conference which, as we were able to point out in our review of the proceedings of that body, were saved from being a serious embarrassment to our work by the influence of Dean Ridgely. These resolutions carefully abstain from the compromising language, "the Church of China" (as embracing the sum total of Christian missions in that land), "the Protestant Church in China," the "Federation of Churches," and similar expressions which imply the surrender of some portion of the Catholic mission of the Church to other missions. The organization becomes a federation of *Christians* and not of *Churches*. It is expressly provided that its "National Representative Council" "shall act as a consultative and advisory body only." It is also to work through lesser "Provincial Councils," of which the "Hupeh Provincial Council" has already been organized in the district centering at Hankow. The constitution and by-laws of that provincial council, which have been laid before us, are constructed with similar caution. It is expressly provided (Art. III.) that—

"This Provincial Council shall exercise no authority over missions or churches represented in its deliberations. Its discussions and conclusions will only have such weight as their wisdom entitles them to receive; but since the Provincial Council is composed of delegates from the various missions, it is hoped that the discussions and conclusions will meet with general approval of the missions and that they will unite in effort to carry out the recommendations of the council and to realize results that are for the common good."

In determining whether it has been wise for the members of our mission to participate in this "Christian Federation," one should bear in mind the impelling force of the need for mutual companionship, and the identity of very many of the missionary problems, which must be felt by all foreign Christian workers among so alien a race as the Chinese. It would be both cruel and unintelligent to refuse to our missionary force the benefits of association and conference with the members of other missions.

Whether it will prove useful for such conferences to take the form of a permanent organization, representative in character, with both provincial and national councils, is not so clear. Our own missionaries can, of course, be only a minority in such an organization. Their aims and ideals must, in many instances, not only run counter to those of the majority of their fellow members, but must often be unintelligible and unacceptable to many of these. It will be impossible to avoid a constant sense of being on the defensive, and a continual need of censorship of the language of resolutions presented. Of course our missionary force—much less, the Church corporately—will not be actually compromised even if objectionable resolutions shall be passed by a body whose function is purely advisory. We only question whether the permanency of a purely consultative organization can be maintained harmoniously and efficiently, in view of the fact that a large majority of members of that organization will inevitably occupy common ground on

many questions in which Churchmen will disagree with them. We confess that we shall view the future of the movement with some concern, as involving possibilities of danger that may be rather greater than the undoubted possibilities for helpfulness; yet it will be with the concern of sympathy with those who have deemed it right to make the attempt, and in no spirit of hostility. We shall hope that their wisdom may be vindicated by time. Much will depend upon themselves.

A DELICATE condition has arisen in Tokyo, which we should hardly comment upon—since our own Bishop in that see may be trusted to deal wisely with it—were it not that it continually comes to the surface in the magazine and in certain leaflets of the (English) C. M. S. mission, and thus cannot very well be entirely disregarded.

Some may remember that one of the unhappy legacies of the Shanghai conference of 1906 was a plan for "Church unity" in the administration of a work among Chinese students in Tokyo, that seriously embarrassed our own work. The worst part of it was that our own Bishop of Hankow was chairman of the committee that projected it, and apparently was himself a party to it.

A work among these students had already been inaugurated before that time under the authority of our mission in Tokyo, and one Chinese priest from the district of Hankow was in immediate charge. The (interdenominational) committee of the Shanghai conference (Bishop Roots, chairman) determined that such work should be administered by the Methodist mission in the interest of this "unity." Our Bishop of Tokyo, of course, refused to turn his work over to the Methodists or to have anything to do with the scheme; but Bishop Roots withdrew his Chinese clergymen from Tokyo, and arrangements were made for planting a union student mission in the city, disregarding our own work that was already established. This act of intrusion was blandly called "comity"! To what extent, if at all, Bishop Roots was involved in it after Bishop McKim had refused to divert the Church mission we are not informed, and we have no reason to assume personal complicity.

But unhappily, the Anglican mission has become involved through the participation in the "union" scheme by the local representatives of the C. M. S. The Rev. W. H. Elwin, a priest of the English Church and a C. M. S. missionary, was transferred from another mission to Tokyo to assume charge of the union student mission. Still more unhappily, the name of the Archbishop of Canterbury has been brought into the matter. In the *Church Missionary Society Quarterly* for October, 1909, we find the following statement:

"The Archbishop of Canterbury has kindly taken some interest in this little student mission, and a letter from him to the American Methodist Episcopal bishop who is responsible by the action of the Shanghai Missionary Conference of November 7th for the Student Union church here, and the grace and tact and large-mindedness of the Bishop of South Tokyo (Cecil Boutflower), have smoothed away difficulties which more than once threatened to extinguish us. We are in harmony locally."

"The Chinese pastor of the Union church baptizes as a matter of course. He baptized twenty men last spring. I baptize men at Bishop McKim's school and others specially influenced through our work, while the Union church spells a measure of union for us while in Tokyo.
(Signed) W. H. ELWIN."

And again we read the following, over the same signature, in the *Tokyo Newsletter* of the "C. M. S. Chinese Student Mission" for January, 1910:

"And now as to the actual work. Let me expand a little what I wrote about unity in the last newsletter. When Rev. L. Byrde and I arrived on the scene two years ago, the problem that gave us greatest concern was that of Christian unity. Before my colleague left me to return to China last December, we began to see light. The whole thing had been an oppression to him. It is too long to go into again here. Our periodical reports to C. M. S. describe the ups and downs and ins and outs of the problem. The Archbishop of Canterbury, who has kindly taken some interest in this little mission, wrote a letter to the American Methodist Episcopal Bishop Bashford, in the spring of the year, acknowledging his authority in the Tokyo Chinese Student Church which had been intrusted to him by the Shanghai Conference of 1907. This letter and the grace and tact of Bishop Cecil Boutflower did away with the strain, cast aside what might be called the armed neutrality of the situation, and smoothed away difficulties which more than once threatened to extinguish us. Up to that time we had been trying to act in conjunction with five different authorities or ideas which, except for God's working in answer to prayer, is a mathematical impossibility.

"The understanding now is that I baptize any who specially are

connected with me, and introduce them to be members, if they will, of the Student Union Church while in Tokyo. Of course all men, whether baptized by the Student Church pastor or by myself, on returning to China will have to join whatever church is nearest to their home, unless they happen to reside in a large mission centre when they can take their choice.

"This plan may sound unsatisfactory on paper. But it must be remembered that a scheme for unity was on paper from the Shanghai Conference which absolutely excluded members of the Anglican Communion, and at the same time prevented them from working among the students. Bishop McKim, of the American Protestant Episcopal Church Mission, who opened a successful 'Middle' School for Chinese in Tokyo at the suggestion of the Y. M. C. A., was going to close it, as there was no one he could approve of to care for the spiritual needs of the students. When we arrived on the scene, we were threatened, *a la* Chinese, with a boycott if we attempted to baptize any Chinese students! Our present arrangement, which has been arrived at with great difficulty, is not perhaps entirely satisfactory to either party. It is a compromise, but it is *working*. Last Sunday the Union Church pastor, in introducing men whom I had baptized, spoke in a most friendly way of the work I was doing, saying that, though a clergyman of the Anglican Communion working under my Bishop, I was assisting the general Union Church. Till lately he has said I was hindering it!

"It is worth while striving to be an 'apostle of Unity,' even at great cost, e. g., declining to open a church offered to us in the student quarter, and not organizing a separate student church in Tokyo."

We have some hope that the letter from the Archbishop of Canterbury which is referred to in both these quotations was not so compromising as Mr. Elwin's language would indicate. At least the Archbishop's own version of the incident would be interesting, and no incrimination should hastily be imputed to him until either his letter be published or he be heard from. It is difficult to discover what is his jurisdiction in the matter anyhow. Moreover, the references to Bishop McKim's mission are not wholly accurate. His student mission in Tokyo was not, we understand, opened "at the suggestion of the Y. M. C. A.;" and if it is true that he "was going to close it as there was no one he could approve of to care for the spiritual needs of the students," it can only have been because the native priest loaned for the purpose by the Bishop of Hankow was withdrawn by the same Bishop after his Shanghai committee determined to entrust such work to the Methodists.

And so the pernicious results of an action, which at the time we declared to be compromising to our mission in China, continue, though perhaps with no complicity on the part of any of the missionaries of the American Church. Forces of that sort set in operation cannot be controlled. Quite acknowledging the good intentions with which our American Church representatives participated in the Shanghai conference, the results prove the unwise of the step taken in regard to the Church Student work in Tokyo. Schism is introduced into our work in Tokyo such as would have been fraught with the greatest dangers if our own Bishop had not been strong enough to resist it. Even yet, according to the naive statement of the English priest, his own baptized converts are immediately turned over to a schismatic fellowship and are informed that "on returning to China [they] will have to join (!) whatever church is nearest to their home"—which means that they must become whatever sort of Protestant they may find nearest their homes, from Protestant Episcopal to Friends, to Dowieites, to Seventh Day Adventist, all being embraced in the alleged "Protestant Church" of China. Geography alone will determine their doctrine and their manner of worship! Truly, the days of local gods appear to have returned for China.

There are those at home whose confidence in the workers and the mission in China has been seriously disturbed. This impairment of confidence is greater than the facts really warrant. Our mission is doing excellent work in China, which ought to be liberally supported, in spite of this serious blunder. And most of us make blunders at times.

If this object lesson shall prevent our foreign missionaries from a similar blunder elsewhere, it will not have been in vain.

It should be noticed, in all fairness to the Bishop of Hankow, that he had other serious reasons for withdrawing his priest from Tokyo. The work in China could ill spare any clergy, and the number of Chinese students in Tokyo was constantly decreasing. The Bishop also, at the Lambeth Conference, settled the matter satisfactorily to the Bishops convened, and in no respect has he since that time done anything to compromise Church principles.

CHERE are certain minds which seem to find it impossible to discriminate between wisdom and folly, between right and wrong, between charity and sentimentality, between truth and falsehood. We are sorry to say that this type is not altogether unknown among our clergy; and that occasionally it manifests itself in a surprising way on the part of men who have heretofore deserved praise. There has lately come to our notice the parish paper of a Brooklyn church edited by its rector, the Rev. William Sheafe Chase. In his Easter invitation, the rector uses this language:

GREETING FROM THE CLERGY.

To the Members and Friends of Christ Church,
Bedford Avenue, Brooklyn:

Let the Easter joy have full possession of our souls. Let all who call themselves Christians assert once more their loyalty to Christ and partake of the Holy Communion on Easter Day. We have no desire to attract persons from other churches. But the members of any Christian Church (?) whether Roman Catholics, Universalists, Lutherans, or Unitarians, who chance to be our guests on Easter Day, are welcome as guests at the Lord's Table in Christ Church, Bedford Avenue, because we enjoy their Christian fellowship and because we believe Christ will be pleased to have it so. (?)

We waive altogether the question of the violation of the plain written law of the Church as to the requirement of Confirmation before any persons shall be admitted to Holy Communion, or at least, that they shall be "ready and desirous to be confirmed"; and are content with pointing out that this invitation offers the holiest of all sacraments to be received by those who deny all sacraments and all sacramental grace, and even the Incarnation from which the Grace of the Sacraments flows. If Mr. Chase does not know what modern Unitarianism is, it is time that he learned. There would certainly be no more offence to Christian decency in offering the Blessed Sacrament to the Jews who crucify our Lord afresh every day by their denial, than in this offer to the Unitarians of Brooklyn. We may be quite sure that no intelligent and reverent Unitarian will think of accepting the invitation; for, however much he may refrain from expressing his mind on the subject in ordinary conversation, it is plain that he does regard any service in which Divine honor is paid to Jesus the Son of Mary as idolatry quite as truly as the worship of any other creature would be. This being so, for him to participate in the service of the Holy Eucharist, which has its only virtue in the fact that the Body and Blood there consecrated and offered and consumed are the Body and Blood of God's Son, would be as inconsistent with his own convictions, as for him to participate in some idol-feast in a Hindoo temple; but the shame to Christianity, the reproach to the Church, the defiance of all laws of propriety and of reverence as well as of the explicit rubrical enactment, those do indeed bring blushes to the cheeks of good Churchmen; and we confidently hope that the Bishop of Long Island will take measures to make a repetition of this offense impossible by any offender in his diocese. We write these words just after Good Friday, with the thought of our crucified Redeemer before us. We speak only in that charity, which, though it suffers long and is kind, knows how also to manifest itself in consuming fire.

IN connection with the alleged violation of Canon 19 by the priest in New Jersey, our attention has been called to a decision of the United States Supreme Court, which we gladly quote, viz.:

In the case of the Church of the Holy Trinity vs. the United States, October term 1891, p. 227 of Vol. 143-146, Revised Report (opinion by Justice Brewer), the Court declared: "It is a familiar rule, that a thing may be within the letter of the statute, and yet not within the statute; because not within its spirit, nor within the intention of its makers. This has been often asserted, and the reports are full of cases illustrating its application. This is not the substitution of the will of the judge for that of the legislator, for frequently words of general meaning are used in a statute, words broad enough to include an act in question; and yet a consideration of the whole legislation, of the circumstances surrounding its enactment, or of the results which follow from giving such broad meaning to the words, makes it unreasonable to believe that the legislator intended to include the particular act."

Nobody has ever disputed the intention of the legislators in regard to Canon 19. Some few are saying that they do not care what the intention was, that they will take advantage of the letter of the canon, and ignore the intended distinction between address and sermon. The Bishop of Albany unfortunately gave the weight of his name to that attitude, although

his recent letter to THE LIVING CHURCH has greatly modified his position.

All we can say is, that if a man in holy orders deliberately declines to be bound by the plain principles of law in matters relating to Church order, it is because he is ignorant or contumacious. No legislation will bind such a man.

A FEW RANDOM THOUGHTS.

BY RALPH ERSKINE GENTLE.

CHRIST blessing children. It is a beautiful picture: the great Messiah with a child in His arms. We could not imagine Moses or St. Paul in such an attitude. Without it, we should have wanted one of the sweetest, gentlest, most human traits in His character. How world-wide in its effects that act has been! How many a mother has bent over her child with deeper love; how many a parent has felt the sacredness of the trust more vividly; how many a mother has been drawn nearer to Christ; how many a little child has had child love to Him awakened by it; how much of practical benevolence and of noble sacrifice for children's welfare; how many great institutions have sprung from this one deed—Jesus took up the child in His arms.

Blind Bartimaeus cried; Jesus stood still. Remember, He was on His way to His cross; but He heard the blind beggar's cry and arrested His march in order to attend to it. Jesus stood still! And is it not so still? Jesus is no dead Christ, who is to be remembered only. He is a living Christ, who, at this moment, is all that He ever was, and is doing in loftier fashion all the gracious things that He did upon earth. That pause of the King is repeated now, and the quick ear which discerned the difference between the unreal shouts of the crowd and the agony of sincerity in the cry of the beggar is still open. He is in heaven, surrounded by its glories, wielding providence and administering the affairs of the universe. He does not need to pause in order to hear you and me. If He did, He would—if I may venture upon such an impossible supposition—bid the hallelujahs of Heaven hush themselves and suspend the operations of His providence if need were, rather than that you or I, or any other poor needy person who cries to Him should be unheard and unhelped. The living Christ is as tender a friend, has as quick an ear, is as ready to help at once, to-day, as He was when outside the gate of Jericho; and every one of us may lift his poor, thin voice, and it will go straight up to the throne, and not be lost in the clamor of the hallelujahs that echo around His seat. Jesus still hears the cry of need.

While visiting at the home of a friend recently the little daughter of the house brought me a book on geography, having on its cover a picture of fabled Atlas, bearing the globe on his shoulders. Pointing to the overburdened man, with his bowed head, distended muscles, and strained shoulders, staggering under the weight that seemed just ready to crush him, she cried, "Why don't that man lay that thing down?" That child's question is a pertinent one to any who are struggling under oppressive burden of personal anxiety of any nature whatsoever. Why don't you lay that thing down? "Cast thy burden upon the Lord, and He shall sustain thee." After a while the child said, "You talk about the earth being round! Look on this great crag, that deep dell, yonder great mountain, and then at this valley, and yet you talk about the earth being round." The geographer's view is comprehensive; he does not look at the surface of the world in mere detail; he does not deal with inches and feet and yards; he sees a larger world than the child has had time to grasp. And so it is with God's wonderful dealings with us. There are great rocks and barren deserts, deep, dank, dark pits and defiles and glens and dells, rugged places that we cannot smooth over at all, and yet when He comes to say to us at the end of the journey, "Now, look back; there is the way that I have brought you," we shall be enabled to say, "Thou hast gone before us and made our way straight." Just another random thought on the subject of geography. It is to be observed sometimes that Sunday school teachers seem to feel that they have accomplished their object when they have taught the children where Ramoth Gilead is, and how far the Mount of Olives is from the city of Jerusalem. But the Sunday school was not intended to make children geographers. Alas! if the children find all the other mountains, but do not find Calvary. Alas! if they have described to them the ancient temple, but have not pointed out to them the bleeding Lamb upon the altar.

Alas! if by the instructions of the teacher they find out all about the lilies and the roses and the pomegranates of the Bible lands, but are not brought to breathe the fragrance of Him whose garments smell of cassia and frankincense.

BLUE MONDAY MUSINGS.

CHE priests of my diocese are great believers in the advantages of eating and drinking together. There is an extraordinary number of dining-clubs, informally organized, with as little ceremony as may be; whose members meet together once a month, over a well-spread board, and afterwards for an hour listen to a paper by one of their number, and discuss it with perfect frankness. Not good-fellowship only is promoted by these occasions. Many new vistas of thought are opened, many difficulties are solved, many burdens are lightened by the brotherly discussions. The other night one of the brethren read a paper on "Signs of the Times," a title ominously suggestive of all kinds of rather gloomy prognostications, with the number of the Beast for a theme running through all, and such a prediction as that lately scattered through many newspapers by "Pastor Russell" of Pittsburgh, as to the end of the world drawing near in 1915. Happily, however, the genial school-master who treated this theme is euseptic, and instead of warning us all of the universal downfall approaching, he gave us much to rejoice over in the evidence of better feeling among Christians, of a turn in the tide away from unbelief toward belief once more, and in the justification of the Church's position as to the maintenance of her ancient Faith once for all delivered. We sat and applauded every point made, approving as we heard. The discussion that followed ranged widely. One dwelt on the marvellous confirmation of the Faith afforded by archaeology. Another showed how men like Harnack have been forced by the application of scientific criticism to acknowledge the truth of the old position concerning the authorship of the Third Gospel and of the Book of the Acts, and enlarged gleefully upon Harnack's puzzled way of saying that for an educated and cultivated man, a physician, like Luke of Antioch, who must have known what he was saying, and must have had opportunities of judging of what he describes, to record the miracles, is indeed a psychological mystery. Yet another bore witness to the improvement in the general temper of the Broad Churchmen, alleging that all of them maintained, *con amore*, the doctrines of the Blessed Trinity and of the Deity of our Lord, and that it has ceased to give them as much pleasure as they used to feel a generation ago, to say things apparently intended to shock the conservative. One voice was raised to call attention to the other side of the picture. It was undoubtedly true, he said, that Christian men were drawing together; but it was in the presence of a common danger which all felt. Irreligion was growing more assertive and more malevolent than in the past. In place of a superior indifference, there was coming something of the persecuting spirit. France, of course, is the typical instance of the spread of that spirit; but wherever atheistic socialism and anarchism are organized, there appears the devil's caricature of a church, with hymns and classes and the enthusiasm of a movement, having for its avowed object the destruction of the idea of God with all that is involved therein. It may be, he added, that Armageddon will come in the next generation. A sobering thought, truly, such as our Lord's question brings much to mind: "When the Son of Man cometh, shall He find the faith on the earth?" But anything is better than indifference; and a little persecution does stimulate loyalty tremendously. The greatest benefactor to the Catholic cause in the Church of England for a generation is the persecuting Bishop of Newcastle; and the recent endeavor to dictate to the Church the terms upon which she must admit people to the Blessed Sacrament has done more to hasten the blessed day of Disestablishment than anything planned from within could have done, I believe. Even so here, in our own country: should there be any truth in the vague rumors we hear of a movement among our lords spiritual to restrict the liberty which the priests of God have, if they are set over parishes as rectors, to communicate the sick and dying at any time with the Reserved Sacrament, one thing is clear: that the first result would be an enormous increase in Reservation, and that in many churches where it has been only occasional it will become perpetual. This, by the way, however,

HERE IS A "sign of the times," which I think is worth not-

ing. For some years there has been a great mass of unbelieving literature circulated through the mail freely. Our friends of the so-called "liberal religions" have had money at their disposal to distribute tracts of every sort, to maintain a post-office mission, and even of late, to circulate freely their religious organs among teachers of other religious bodies. The Orthodox, on the other hand, have been singularly lacking either in funds for such purposes or in the enterprise to make use of such opportunities. Just now I have received from "The Testimony Publishing Co.," 808 La Salle Avenue, Chicago, a pamphlet, entitled "The Fundamentals." This contains seven essays by scholars of distinction in defence of the ancient Faith as the Universal Church has received it and maintained it. The first article is an essay on the Virgin Birth, by Prof. Orr of Glasgow. That is followed by an essay on the Deity of Christ, by Prof. Warfield of Princeton. Canon Hague of London, Ontario, has an admirable discussion of "The Higher Criticism." Dr. A. T. Pierson writes on "The Proof of the Living God"; and the other papers are worthy of a place besides these. The preface announces that this book is the first of a series to be sent to every religious teacher, theological student, Sunday school and Y. M. C. A. or Y. W. C. A. worker in the English-speaking world, freely, at the expense of two intelligent, consecrated Christian laymen. Surely this is notable. If any of you have not received this booklet, I suggest that you write to the address given for a copy, and do your utmost to help on this really splendid work. One of our clergy was profoundly gratified the other day to learn that a recent pamphlet of his criticising rather severely a new book on "Religion and Miracle," had been sent to every Christian missionary in China, at the expense of a Baptist lady of California. I wish we might see a new set of "Tracts for the Times" written with reference to our problems and difficulties to-day. The printed word will often reach those who are too impatient to listen to the spoken word.

HERE ARE two stories from that same dinner. One of the clergy met, on Easter Monday morning, a pillar of the Unitarian congregation of the little city where his cure lies. "Good morning," said he, "How did everything go with you yesterday?" "Well," said his friend, "we had a lot of folks there, and there were a lot of flowers, and Mrs. A— got up and sang, 'I know that my Redeemer liveth,' and then when she got through, the minister, he stood up and said 'warn't no such thing. I didn't take much stock in it!'"

The other story had to do with an imperative telephone message received one evening by a priest from his neighbor, the Baptist minister. "My dear friend," said the anxious voice, "If you are willing, you can do me one of the greatest favors that man ever did." "What's that?" said the rector. "Well, up at the hospital there is a poor woman of my congregation, and her baby is dying, and she can't be contented if the child dies unbaptized. I can't do a thing. Won't you go up and baptize it for me? I never was in such a place before, and I don't know what else to do except to turn it over to you!" It was good to see that the instinct of the human heart overruled here even the hard, cold, and unloving theology of the Anabaptists.

THIS IS THE newest "Christian Science" story, vouched for as true, over which one hesitates whether to laugh or cry:

A votary of *Science and Health* was afflicted with hiccoughs; and, failing to banish the delusion, had recourse to a "C.S.D." near-by. The door was opened by the "healer's" little daughter:

"No, mamma's out of town; but if you've got a claim, I can treat it just exactly as she would. What is it?"

"He-cups," the sufferer gasped, entering.

The tiny practitioner bade her sit down, sat down herself in a chair facing, and, after two minutes of tense silence, announced dramatically:

"There is no he-cups! There is no she-cups! Now let the Father-Mother God manifest Himself!"

PRESBYTER IGNOTUS.

HOWEVER rich we may once have been in earthly love, and however poor we may be to-day, we may be a hundred times richer if only the heart is open for the entrance of the Infinite and Living Love. No alienation, no estrangement, no bereavement can leave us poor if we but know the love of Christ that passeth knowledge.—ROBERTSON NICOLL.

DISSENSION IN THE CHRISTIAN SOCIAL UNION

Socialism Said to be One of the Chief Factors in Its Difficulties

THE BISHOPS AND THE HOUSE OF LORDS

Other Items of English Church News

The Living Church News Bureau
London, March 22, 1909 {

TIt appears from the *Times* newspaper, which draws attention to a pamphlet recently issued in relation to the matter, that for some time past all has not been well with the Christian Social Union, which has done, it says, "a great work in bringing together, educating, and stimulating those members of the Church of England who feel the claim that social questions have upon the attention of every Christian." This object meant, it continues, laying a very wide basis for the building up of the organization. As Dr. Westcott, the first president of the union, told its meeting at Cambridge in 1895, "no one student, no one line of study, no one school of thought, no one type of character can secure that mastery of the facts which we require in order to take the next step in social reform rightly." The risks against which the Bishop was trying to guard have always been a cause of anxiety to the union. But now, the *Times* says, the Christian Social Union seems to be coming to the parting of the ways. If it were not so, its honorary secretary, the Rev. John Carter, of Pusey House, Oxford, would not have issued a pamphlet which not only reveals a painful state of internal tension within the union, but admits that "reticence" and "concessions" for the sake of peace "have utterly failed to prevent an actual crisis. And now, for the first time openly, we have to face the threat of resignation." It is understood that an important meeting is arranged to be held early in May, and that the Bishop of Birmingham has expressed his intention of taking strong personal action in certain eventualities. Continuing, the *Times* says:

"Mr. Carter's reluctance to enter upon a war of pamphlets is obvious. His devotion to social causes is unquestionable; he edits the *Economic Review* and has been honorary secretary of the union since its inception in 1889, so that, as he says, 'my past record entitles me to a fair and just treatment at this juncture.' In the course of his pamphlet he makes it clear that the present difficulties are partly administrative and, it may be guessed, partly personal. The existing rules 'place the organizing secretary in a very definite position of subordination to the general secretary.' This and other matters connected with the censorship of publications represent the operative difficulties. But the real trouble is suggested in Mr. Carter's contention that 'it can hardly be maintained that the very small minority of our members who are definitely committed to socialism as an economic system are not given a fair representation in proportion to their numbers.'

Thus it would appear that the newly formed "Christian Socialist League did not drain off quite all the Socialist members of the Christian Social Union.

CHURCH REPRESENTATION IN THE HOUSE OF LORDS.

The debate which began in the Upper House of Parliament yesterday week on Lord Rosebery's motion on the House of Lords and reform was resumed on the following day by the Archbishop of Canterbury, who cordially supported the motion. The Primate, who I think always appears to advantage in his political speeches, said that it would not be thought unnatural sitting where he was called to sit, he should wish to say something on so great a theme:

"We heard last night about the antiquity of the hereditary tenure in this House. The office which I hold had already been in active occupancy some six centuries or more when the ancestors of any noble lord who sits here by the oldest tenure took their places some seven hundred years ago in the legislature of the country. If you want to find out when the Archbishop first took his place in what may be called Parliamentary affairs you must investigate the germs and origins of Parliamentary or conciliar life in the days of the Saxons. In the earliest, in the most embryonic Witenagemot he had his place, and when, as we were reminded last night, the scene took place at Runnymede, and the Archbishop led the barons to extract their charter from King John, the Archbishop was then the forty-second of his line. Therefore I offer no apology for asking to be allowed to say a few words on this subject now." The Archbishop, in conclusion, said that in the proposed readjustment they of the episcopal bench were perfectly ready to take their part in the work and in the outcome. It would be out of place to go into detail then, but without professing to represent the opinions of

every member of their bench, some such plan as was suggested in the report of the Rosebery committee, if it were part of a great whole, and consistent with that whole, would certainly, he thought, not find obstacles or difficulties proceeding from the spiritual peers. I do not know that there would be much, if any, objection among Churchmen here in England to the Archbishops and Bishops continuing on in the House of Lords, provided we could feel assured that they would always conduct themselves like Church Bishops and not like "State Bishops," to borrow a phrase from Keble, And that they would defend the Church in the invasion of her rights and liberties by the state with the spirit which animated those great Churchmen and Primates, St. Thomas of Canterbury and Langton, in their attitude respectively towards King Henry II. and King John.

ANECDOTE OF THE LATE BISHOP OF LINCOLN.

A very striking incident is recalled in the life of the late Dr. King, Bishop of Lincoln, when he was assistant curate of Wheatley.

He was sent for, on one occasion, to visit a man some mile and a half away, who was said to be near his end. The night was dark and the way lonely, but the devoted young priest trudged on, only to find when he reached the house that there was no one sick at all, and he returned home puzzled and perplexed. Years passed and the incident faded from his memory. When he had become a Bishop he visited a man in prison under sentence of death, and to his great surprise the murderer asked Dr. King if he remembered this incident. "It was I," said the man, "who gave the false message; I wanted to lure you out that I might rob you in a lonely road." "Why didn't you attack me, then?" asked the Bishop. The man then gave this remarkable reply: "I hadn't the pluck. I lay in hiding, as I determined to attack you on your way back, but when you came near I saw you were not alone." "But I was alone," persisted the Bishop. "No, you were not," retorted the man; "there was a mysterious looking stranger walking close behind you, and he followed you to your house and then disappeared. My chance was gone, and I experienced a sensation I never felt before."

Surely, it seems to me, this can be nothing less than another well authenticated case in human experience of the graciously benign ministry of holy angels who are appointed by Almighty God as our guardians in this present evil world.

CANTERBURY CONVOCATION AND THE "GLORIA IN EXCELSIS."

With reference to the alterations made in the Latin service by the Upper House of Canterbury Convocation at the recent group of sessions, the official report in the *Guardian* shows more plainly than did the ordinary newspaper reports what has actually done as regards the *Gloria in Excelsis*. The committee recommended, and it was approved by the House, that the *Gloria in Excelsis* should follow the ancient text of the ordinary Western version; and that the second "*Qui tollis peccata mundi, miserere nobis,*" which had been inserted simply as an adaptation to the English version, should be omitted. It would be well indeed if this interpolation could also be removed from the Prayer Book version.

APPOINTED BISHOP SUFFRAGAN OF HULL.

The Rev. John A. Kemphorne, rector of Liverpool, and Hon. Canon of Liverpool Cathedral, has, upon the nomination of the Archbishop of York, been appointed by the crown as Bishop Suffragan of Hull, diocese of York, in room of the late Dr. Blunt. He is forty-six years of age, and is a Cambridge M.A. He was ordained deacon and priest in the diocese of Durham in 1890, having been one of Dr. Lightfoot's theological students at Auckland Castle. After holding several important incumbencies in the dioceses of Manchester and Durham, in 1904 he was appointed by the Rev. Stephen Gladstone, who is the patron, to the rectory of Liverpool. Since then he has come to be well known in the Church at large, and quite generally recognized as a man of rather exceptional natural gifts and spiritual power. He has been one of the preachers this Lent at the mid-day services in St. Paul's. In connection with his new Bishop suffraganship he will hold the vicarage of Hessle, near Hull.

GENERAL AND PERSONAL NOTES.

As was to be naturally expected, the Bishop of Birmingham's new book, *Orders and Unity*, has proved very provocative to that class of book reviewers to whom the Apostolical Succession is a particular *bête noire*. The *Times* reviewer can no more abide the book than could his fellow Protestant and Latitudinarian on the *Spectator* staff. His treatment of the position of the Bishop on episcopacy reminds one of a saying of Whately's, that he could prove simply by a process of logic that such a man as Napoleon Bonaparte never existed. The Bishop of Birmingham's book is also fiercely attacked in the

Churchman, an evangelical magazine, by Canon Henson and Hay Aitken.

There is a report current that Dr. Mason, Canon of Canterbury, master of Pembroke College, Cambridge, and vice-chancellor of Cambridge University, is likely to be selected by the crown for the see of Lincoln, in succession to the late Dr. King.

It appears that the churchyard of Stoke Poges, so inviting for its sweet ruralness as well as made famous by Gray's *Elegy*, and also by that poet's tomb, is nearly filled with graves, and it has become necessary to provide further burial accommodation for the parish. A piece of land immediately outside the churchyard has been secured for the purpose, and it was recently consecrated by the Bishop of Oxford. J. G. HALL.

AN INCIDENT IN THE LIFE OF THE LATE BISHOP OF LINCOLN.

IN THE course of a sermon preached on the day of the funeral of the Rt. Rev. Dr. Edward King, late Bishop of Lincoln, at the Church of St. John the Divine, Kennington, London, by the Rev. Father Pullar, S.S.J.E., the following event in the Bishop's life was related, as quoted in the *London Church Times*:

"The sanctity of the Bishop had so many sides to it, that it is impossible for me, within the limits of time assigned to me, to do more than touch on a very small selection of topics, but I cannot help relating one event in his life which I know to be true. A young sailor, who had been on a long voyage, returned to England and found that his wife had been unfaithful to him in his absence. In a paroxysm of rage he sought out the man who had broken up his home, and there and then killed him. The sailor was arrested, of course, and in time was condemned to be hanged for murder. He was confined in Lincoln jail. There was, of course, a chaplain for the jail, but the Bishop insisted on spending the last night of the man's life with him, and prayed with him, and questioned, and instructed him, and led him on to true faith and repentance. Then, finding that he had never been baptized, he administered to him the sacrament of Baptism, confirmed him, celebrated the Holy Eucharist in his presence, and communicated him, and finally accompanied him to the scaffold, helping him by his presence and prayers to the very end. In speaking of this matter to a friend of mine, the Bishop remarked, 'I only wish when I come to die, I may be as certainly in the grace of God as that dear fellow was.' Thank God, there can be no doubt now that that wish has been abundantly fulfilled."

THE CRADLE TOMB.

(Sophia, daughter of James I., born 1607. Small recumbent figure in a cradle, Henry VII. Chapel, Westminster Abbey.)

(To S. E. McG.)

Three centuries emparadised,
Thou Princess babe, thou little child,
In royal state immortalized!
Three days Thou liv'dst, to earth beguiled.

Beneath the chapel's glorious dome,
Fan traceroy so fairy light,
In thy small corner is thy tomb
With alabaster lace bedight.

Travellers from far off lands,
Shall note thy sweet security;
Long as the ancient abbey stands,
Thy cradle tomb's chaste purity.

With saints and poets, queens and kings,
Thine image there (thy soul above)
Forever to the memory brings
The wondrous power of deathless love.

Six times three centuries ago,
One said to those who Him had asked:
"Become as little children, so
To enter Paradise at last."

Blanche Butler Ford.

EASTER stands for victory! It is the echo of the morn, when the stone was first rolled away and Jesus came forth victorious—the living and glorified Saviour. Not the humble Jesus who rode into Jerusalem in such lowly fashion, and for whom the children strewed branches along the roadside, but the risen and triumphant Christ, conqueror over the powers of darkness forever. Life forevermore is the Easter theme. Children—young and old—can be glad of that and try to keep their souls pure and sweet so that they may attain the perfection which will give them a share in Christ's everlasting kingdom.—*The Way*.

SOME TRUTHS IN SOLUTION.

BY THE REV. R. BARRINGTON NEVITT.

ONE of the oldest truths I know of is that sermons go in at one ear and come out at the other. It is so old and so true, that I was not surprised to find that, after preaching on one subject for several years, a parishioner, who had heard all my sermons, had missed the point. I was not even grieved. I had quite expected it. I broached the question to my Bible class. They did not understand it. I asked a young woman who had some knowledge of the Catholic Faith, and she did not understand it. I asked another who came to the rectory on some parish business, and she did not understand it. I was not surprised. I had only preached that subject to most of them for a year.

And yet it is perfectly true, in fact it is absolutely fundamental. Only, for once, I had avoided technical language, and I asked what St. Paul meant when he said "I live, yet not I, Christ liveth in me." Nobody seemed to imagine that the explanation had been given in the Catechism. They were all sponsors, as it happened, but they did not connect St. Paul's ideas with the Baptismal service. One or two of them could have defined Baptismal Regeneration more or less exactly, but St. Paul's expression did not strike them as having an ecclesiastical or theological turn.

And yet, I believe, could I get my parishioners to grasp the fact which St. Paul is emphasizing, there would not be an empty seat in my church. That truth is nothing more nor less than this: "Christ liveth in me." If a man does a good thing, Christ is the doer of it. If a man does a bad thing, Christ is humiliated in that man, and His Name is brought into disrepute. What does this mean? On the good side it means, that all the power of God is wielded by a good man in a good act. On the bad side it means, that all the power of God is perverted into evil channels by a good man in a bad act. I will go further: it means that all the power of God is at the service of every baptized man. And every baptized man who fails to use it turns all the power of God against himself. Of course, every baptized man uses that power unconsciously a thousand times a day. And he pleases God in using it, though he may not have used it deliberately and consciously. The prospect that this truth opens up is endless. It is the prospect of the whole lives of all the baptized in the whole world, in the whole course of the Church's history, and it is all summed up in St. Paul's phrase: "To me to live is Christ"; and it is technically crystallized in the words, "Baptismal Regeneration."

Why, then, should it fill churches? Let us look at the opposite ideal. A very frequent saying is, that God only asks that a man shall do his best. If so, the theological expression for it is: "All Churches are aiming for the same place." And in language modelled after St. Paul's, John Smith will say: "To me to live is John Smith." It strikes one as quite irreverent. So it is. But the irreverence lies in the attitude of John Smith. He has done his best. But God asked him to do more. He asked him to "live Christ." And the irreverence lies in his "living John Smith."

Now obviously we can only "live Christ" if He is in us. Also obviously we must be in Him. The union must be complete. It is self-surrender on our part, complete adoption on His. As a reward, result, consequence of our surrender, He will receive us, release us from all our sins, sanctify us with the Holy Ghost, and give us the kingdom of heaven and everlasting life, "which promise He for His part will most surely keep and perform." The means for fulfilling the conditions attaching to this promise, the only means by which the promise is set free to work, is Holy Baptism. That is the meaning of Baptismal Regeneration. "I live, yet not I, Christ liveth in me."

And just because religion and every day living are so sadly divorced, forgive the crudeness of this final illustration of the consequence of this doctrine. If Christ is living in me, I need not be ashamed to say I did a kind thing to-day; because it was not I who did it, but Christ. I kissed my babies and made them happy with that sign of affection. But their angels knew, and told my babies, that the dear Christ had used my lips to kiss them, and that I had merely shown them His love, for "it is no longer I who live; Christ liveth in me."

Let not that truth be held in solution any longer. But make it practical. God grant that these written words sink deeper than my former spoken words. Yet I shall be glad to preach it all over again, for it is true.

GENEROUS GIFTS TO GRACE PARISH, NEW YORK

The Huntington Memorial Close Fund Growing Rapidly

Other News of the City and Diocese

Branch Office of The Living Church
416 Lafayette St.
New York, April 9, 1910

THE treasurer of Grace Church, Mr. William R. Stewart, declined this week to give the exact amount of money put on the plates in that church on Easter Day. He said that so many gifts were in the form of pledges, and that amounts were so involved in other plans, that a mere statement of the Easter offering would be misleading.

"Since January 1st \$220,000 has been given or pledged by communicants of Grace parish and friends of the late rector with which to clear from debt the land, which is to be named the Huntington Close and is to be a permanent Huntington memorial. Between this date and May 1st the entire amount will have been paid in and the plot wholly freed from mortgage indebtedness."

From another source it was learned that another memorial of the late rector of Grace Church was given on Easter Day. It is a diaconal fund of \$10,000, the income of which will support a deaconess to work in the parish. It is given by children of Dr. Huntington—Frances C. Huntington, Miss Margaret Wendell Huntington, Mrs. Theresa Huntington Robbins, and Mrs. Mary Huntington Thompson.

SERVICES FOR NIGHT WORKERS AT ST. PAUL'S CHAPEL.

The regular service for night workers was held Easter Day at 2:30 in the morning in St. Paul's chapel, Broadway and Vesey street, and was conducted by the Rev. W. Montague Geer, vicar. William H. Gleim, a tenor soloist, sang during the offertory. These services, which were resumed three weeks ago, are becoming popular with newspaper men, Post Office workers, and telegraph operators, and are to be held every Sunday morning hereafter. An organist and precentor take charge of the singing.

DEATH OF COLONEL LEVI C. WEIR.

Funeral services for Colonel Levi Candee Weir, former president of the Adams Express Company, were held in St. Thomas' church, Fifth avenue, on Wednesday morning, March 30th, the Rev. Dr. Ernest M. Stires officiating. The body was accompanied to the church from the Plaza Hotel by his widow, Mrs. Emma Weir, and their daughters, Miss Madeleine Weir and Mrs. Henry Darlington of Pittsburgh. The pallbearers included officials of the leading express companies and of several banks and mercantile firms, while delegates from the clubs and societies of which Mr. Weir was a member attended the ceremonies. Col. Weir was born in New Haven sixty-eight years ago. During the Civil War he was a member of the military telegraph corps, and also served on the staff of General Halleck. At the close of the war he entered the service of the Adams Express Company in Cincinnati. About a year ago, owing to impaired health, he resigned the presidency of the company. He died on Easter Monday at the Hotel Plaza, New York. Interment was made on the Weir estate at Locust Valley, Long Island.

RECTOR INSTITUTED AT RYE.

The Rev. Richard Townsend Henshaw, of this city, was instituted as rector of Christ Church, Rye, N. Y., Low Sunday. Archdeacon Van Kleeck conducted the service and the Rev. W. T. Crocker, rector of the Church of the Epiphany of New York, preached the sermon.

Mr. Henshaw was born in New York City, where he has lived the greater part of his life. He is the eldest son of Mr. John H. Henshaw and was graduated from Harvard in 1904 and later from the Cambridge Theological School. He was presented to the members of the congregation at Rye Easter Monday evening by Bishop Greer.

CALVARY CHAPTER B. S. A. "OF AGE."

The twenty-first anniversary of the Calvary Chapter of the Brotherhood of St. Andrew was held on the evening of April 2d in Calvary church, Fourth avenue and Twenty-first street, Manhattan. The meeting was for men exclusively. Addresses were made by John P. Faure, whose topic was "Church Temperance Societies"; William Ordway Partridge, "Ideals in Life and Art"; Harold W. Buchanan, "Hospital Mission Work"; Archibald Low, "Lay Work for Men"; Harry W. MacKechnie of St. Clement's Chapter, Brooklyn, "The Boy in the Church"; Dr. William H. Farrington, "The Science and Art of Christian Living"; John Vanderbilt, "Christian Work and Workers"; and the Rev. V. A. M. Mortensen on "White Slave Traffic."

TRIBUTE TO THE LATE BISHOP POTTER.

Early Easter morning, in the crypt of the Cathedral of St. John the Divine, friends laid a beautiful wreath on the marble slab which covers the vault containing the body of the late Bishop Potter.

Both morning and afternoon the crypt was crowded with worshippers. Canon Voorhis was the preacher in the morning.

It was said that these services would be the last Easter ones to be held in the crypt. Work in the choir and crossing of the Cathedral is progressing, and they may be used by November. But it is said to be likely that the opening will be put over to December, on St. John's Day.

ANNUAL CONFERENCE OF LAYMEN.

This month the young laymen of New York will hold their third annual conference. Last year they met, 110 in number, at the Diocesan House. This year they hold a noon meeting in Trinity church on April 12th, when the Bishop of Bethlehem will tell about some work accomplished by them and by laymen of other cities last year, and outline some plans for work ahead. On Sunday evening, April 17th, a special service will be held in Christ church. It will be in the interest of Church extension in New York suburbs, among immigrant aliens in New York, and missions in all the world. Three laymen will speak, and there have promised to attend representatives of Bronx missions, students from Columbia University, and Japanese, Chinese, Italians, Greeks, Armenians, Negroes, and Bohemians. At 5:15 p. m. on April 21st, in St. Paul's chapel, Trinity parish, Bishop Greer will extend greetings and say a few words of encouragement, to be followed by a formal address by the Rev. G. H. Toop, representing the Diocesan Missionary Society. That evening, at 6:30, there will be a dinner in the Business Women's Club, Church and Vesey streets, when greetings from the Church Club, the Brotherhood, the Junior Clergy, and the Federation of Church Clubs will be given, and a report presented on what has been accomplished during the year, and how New York laymen can help Bishop, Archdeacons, and rectors in future. The report will suggest plans for missionary work in the diocese, the aim being to enlist laymen in larger degree, getting them if possible to put the same enthusiasm into the spread of the Gospel that they put into their business. The Conference consists of the volunteer lay workers in parishes and missions.

M'VICKAR PRIZES AWARDED TO SEMINARY ALUMNI.

The executive committee of the Associate Alumni of the General Theological Seminary met on Saturday afternoon and awarded the McVickar prizes. In Greek, to Robert Eliot Marshall, B.A. (Dartmouth College); in Ecclesiastical History, to Bernard Campbell, B.A. (Columbia University); the Board of Examiners made honorable mention of Gordon Douglas Hoxsey, B.A. (Hobart College), in this subject. The alumni will have a luncheon this year on Tuesday, May 10th, immediately after the annual meeting and essay, instead of the usual evening dinner.

GENERAL NEWS NOTES.

The fifth annual report of the evangelistic committee of New York City leaves an impression of extensive and varied lines of effort attended with overwhelming success. The report shows that 1,957 meetings were held between June 14th and September 13th, 1909, with a total attendance of 289,559, of whom 61,270 were children and 15,178 were big boys. The meetings were held in 57 centres: 10 tents, 24 shops, 20 open air, and 3 halls. The services were conducted in seven languages: English, Italian, Finnish-Swedish, Bohemian-Slovak, Spanish, Polish, and Hungarian. Meetings were held also for colored people. At the annual meeting the executive committee was authorized to continue the effective policy adopted and to extend the work during the coming summer. Dr. William Jay Schieffelin has recently been elected chairman of the general committee. John S. Huylar and John Nicolson continue as treasurers. A committee consisting of the Rev. R. B. Kimber, Frank Mason North, J. G. Fagg, E. W. Work, and C. H. Sears has been appointed to arrange for the opening rally.

In the last year the Church of the Epiphany, Lexington avenue and Thirty-fifth street, has paid off \$10,000 on its debt, reducing the encumbrance to \$29,300. This is due to the efforts of the rector, the Rev. William T. Crocker.

IT IS, SURELY, not an illogical position, but a sound philosophy, to say that a Churchman's influence depends upon the evidence of principle which he displays in a strict regard for the demands connected with his Christian Churchmanship, says the *Los Angeles Churchman*. A man may make a great profession of religion in words, but his fellow men judge him, and the religion he professes, by his actions, and his actions they criticize more strictly because of the largeness of his pretensions, and because of the importance of the claims which he makes, and his own consistent course will best establish and sustain the reality and consequence of his creed.

"WHOSOEVER liveth and believeth on Me shall never die." There is no death for those who are in Christ. The body dies, but the person lives on. The resurrection may be in the future, but really there is no break in the life of a believer in Christ. He is not here; our eyes see Him not, our ears hear not His voice, we cannot touch Him with our hands, but He still lives and thinks and feels and loves. No power in His being has been quenched by dying, no beauty dimmed, no faculty destroyed.—*Selected*.

**DEATH OF REV. EDGAR COPE AND OF
DR. D. D. WOOD**

**Two Notable Figures Lost to the Church Militant
in Philadelphia**

ANNUAL BANQUET OF THE CHURCH CLUB

Other Activities of Quaker City Churchmen

PHILADELPHIA, Pa., April 5, 1910.

TN the death of the Rev. Edgar Cope, rector of St. Simeon's Church, which came at the end of a long illness on Easter Monday, and of Dr. D. D. Wood, the blind organist of St. Stephen's, which occurred Easter Day, two notable figures were withdrawn from the Church life of Philadelphia.

The Rev. Mr. Cope had suffered for two years from the effects of injuries received in a railway accident. He was only 51 years old, and his friends had hoped that his vigorous constitution would prevail for recovery, but for some months now his death has been expected almost daily. He began the work which grew into St. Simeon's parish twenty-three years ago, in a little room over a stable, after having been assistant at the Church of the Incarnation. He had built up, in a region largely occupied by working people, a congregation of over two thousand communicants, a Sunday school nearly as large, and a vast benevolent and institutional work. The fine property, which is a memorial to Bishop Stevens, is worth \$170,000, and there is an endowment fund of \$14,000. He was made dean of the North Philadelphia Convocation in 1905. A memorial service for the Rev. Mr. Cope was held on the evening of Low Sunday at St. Simeon's Church, at which the sermon, by request of the vestry, was preached by the Rev. Llewellyn N. Caley.

During the vacancy in the rectorship, St. Simeon's will be in charge of the Rev. George J. Walenta, a former curate.

Dr. Wood was a remarkable example of the triumph over physical limitations which, with the aid of modern methods of education, is possible in our day. Although blind from infancy, he became a musician of distinguished proficiency, and attained to a degree of general culture which would have been marked in one who worked under no such handicap. At his funeral, which was held from St. Stephen's on March 30th, the rector, the Rev. Dr. Grammer, was assisted by the Rev. S. D. McConnell, D.D., a former rector, the Rev. Joseph L. Miller, a former curate, and the Rev. Robert Long, the present assistant.

ANNUAL DINNER OF THE CHURCH CLUB OF PHILADELPHIA.

About two hundred and fifty members of the Church Club gathered at the Bellevue-Stratford Hotel on March 31st for the annual dinner of the club. The Bishop of the diocese and many of the clergy were guests of the occasion, as well as the Bishops of Indianapolis and Nevada and the Rev. William T. Manning, D.D., rector of Trinity Church, New York. Bishop Lloyd and Mr. John R. Mott, who were expected to speak after dinner, were prevented from being present. Bishop Francis, who was greeted as "an old Philadelphia boy," spoke of "The Answer of the Church to the Call of the Twentieth Century." The call, he said, was a call to service, and the Church was hearing it, as many signs showed. But the answer was given too exclusively by the giving of individual lives. There must be more corporate self-sacrifice. Parishes must learn not to spend great sums on ornament and luxury and then apologize for scanty gifts to missions because of "needs at home." Roland S. Morris, Esq., who followed, taking Bishop Lloyd's place, spoke of "Looking Forward" as the characteristic note of our time. The Rev. Dr. Manning, who was introduced as "no feudal baron, but in a fair way to become one of the best landlords in the world," made an eloquent and deeply appreciated address on "How the Church Can Reach the Men of To-Day." He found the secret in optimism, simplicity, and intelligent faith, and spoke of the great crowds that attended the noon services in Trinity the past Lent as an object lesson of the hunger of men for direct and plain teaching about the old Gospel, its claim upon man, and its promise for man. The last speaker, Col. Sheldon Potter, announced as his subject "The House of Many Gables," which, after some humorous mystification, he interpreted to mean the institutional church, in the growth of which he saw a danger of forgetting the spiritual mission of the Church amid the distracting demands of many lines of work which, however necessary, could be better done, he thought, through other agencies.

Mr. George Wharton Pepper presided at the dinner and introduced the speakers with that gracious felicity of utterance

which has made him conspicuous not only among the laymen of Philadelphia but in the whole Church.

THE BOHLEN LECTURES.

The Bohlen lectures are to be transferred this year from Holy Trinity Parish House to Houston Hall of the University of Pennsylvania, where they will be given on April 5th, 7th, 9th, 12th, and 14th, by the Rev. C. H. W. Johns, Litt.D., Master of St. Catharine's College, Cambridge University, and Canon of Norwich. Dr. Johns, who is one of the most distinguished Assyriologists in England, will treat "The Religious Significance of Semitic Proper Names." The subjects of the lectures are: "The Ideas Attached to a Name in the Semitic World," "The Ideas of the Divine Nature Contained in Names," "The Ideas of the Divine Nature Implied in Divine Names," "The Reflection of Theology, Mythology, etc., in Names," and "The Philosophy of Human Nature Implied in Names."

During the visit of Dr. Johns to this country he is to edit the valuable collection of Babylonian material in the possession of Mr. J. Pierpont Morgan.

BROTHERHOOD CONFERENCE.

The West Philadelphia sectional conference of the Brotherhood of St. Andrew is to be held at the parish house of the Church of the Saviour on Thursday evening, April 7, at 8 o'clock.

CHRISTIAN SOCIAL UNION ACTIVITIES.

The Hon. Clinton Rogers Woodruff, president of the Christian Social Union, lectured in the course in Social Problems at the Church House on March 30th, on "The Socialized City." On April 6th the Rev. Charles Stoelze of New York will speak on "The Church and Social Unrest," and on April 13th, the Rev. William H. Boocock of Buffalo, N. Y., on "The Socialized Church."

"TO THINE HONOR AND GLORY."

BY MARIE J. BOIS.

HOW glibly, as a rule, we repeat these words, not realizing their tremendous meaning: "To Thine honor and glory." Truly we begin as children in the spiritual life, repeating words which, only when test after test have been forced upon us, we begin to understand.

How could we at first know and believe that "temptation is an opportunity," not merely a thing to dread and be ashamed of, because of the many falls it recalls to our humbled minds, but something that may, nay, must be, turned to the greater glory of our merciful and loving God?

"Try to discover what the lesson is which God would have you learn from this," wrote a wise spiritual director, and in the midst of its anguish the soul caught the divine meaning of the bitter trial. Its most cherished possessions have been thrown to the ground, trampled in the dust; all its sacred recollections seemed for ever embittered by the scornful doubt of the enemy, and his accusation of hypocrisy; but, lo and behold, in the midst of the storm the Voice was heard, "It is I, be not afraid," and in the peace that followed the raging battle another great lesson was learned! Having doubted its own sincerity, the soul examined the motives which had been the mainsprings of its devotion; looking back over the hours spent in His temple, remembering the Communions, the beloved altar, the service of the temple, it tried to find the absolute unselfishness of it all, but in doing so it learned to realize that although "hypocrisy might not be applied to its devotion, yet selfishness lurked behind the springs of a service which should have been entirely to His honor and glory."

When such a light falls upon us, penetrating into the hidden recesses of the heart, what then? Ah! we have discovered what lesson God would have us learn from the bitter trial. Painful and humiliating as the discovery is, it teaches us not only our own weakness and the unworthiness of our service, but also the infinite patience of our God.

"None can measure out Thy patience
By the span of human thought."

He is forever guiding His children to greater heights of self renunciation, to a purer service, in which they shall more earnestly endeavor to pray and to live to His honor and glory.

A GOSPEL with no comfort for sorrow would not meet the deepest needs of human hearts, says the *New Guide*. If Jesus were a friend only for bright hours, there would be much of experience into which He could not enter. But the gospel breathes comfort on every page, and Jesus is a friend for lonely hours and times of grief and pain, as well as for sunny paths and days of gladness and song. He went to a marriage feast and wrought His first miracle to prolong the festivity; but He went also to the home of sorrow and turned its sorrow into joy.

EASTER DAY IN CHICAGO

Record of Attendance and Offerings at the Various Churches

NOTABLE GROWTH OF ST. ALBAN'S PARISH

Activities and Progress of the Western Theological Seminary

MANY OTHER ITEMS OF DIOCESAN NEWS

The Living Church News Bureau
Chicago, March 22, 1910

EASTER this year was a very joyous and successful day throughout the diocese. The following report shows something of the day's results.

Christ Church (Rev. C. H. Young, rector)—Offering, \$1, \$1,500; communicants, 700; several jewels were given for the chalice.

Grace Church (Rev. W. O. Waters, rector)—Offering \$5,000 to \$6,000; communicants, 500.

Church of the Redeemer (Rev. S. B. Blunt, rector)—Offering, \$3,200; communicants, 430. The 1910 confirmation class presented a handsome cope. A five-branch candlestick was presented in memory of Mrs. Harriet C. Collins.

St. Andrew's (Rev. F. Du M. Duvall, rector)—Offering, \$1,200; communicants, 330.

St. James' (Rev. Dr. Stone, rector)—Offering, \$2,000; communicants, 480.

St. Paul's (Rev. Dr. Page, rector)—Offering, \$3,000; communicants, 600. A Bishop's chair for the chancel was presented by the altar guild.

St. Ansgarius' (Rev. Herman Lindskog, rector)—Offering, \$306; communicants, 100.

St. George's (Rev. J. A. M. Richey, rector)—Offering, \$300.

St. Peter's (Rev. A. W. Griffin, rector)—Offering, \$6,500; communicants, 1,088.

St. Chrysostom's (Rev. W. O. Hutton, rector)—Offering, \$1,400; communicants, 225.

St. Barnabas' (Rev. E. J. Randall, rector)—Offering, \$325; communicants, 225.

St. Timothy's, Mission of St. Barnabas—Offering, \$75; communicants, 50.

Our Saviour (Rev. J. H. Edwards, rector)—Offering, \$960; communicants, 465.

Church of the Advent (Rev. A. T. Young, rector)—Offering, \$1,200.

PHENOMENAL GROWTH OF ST. ALBAN'S.

A notable change for the better has taken place at St. Alban's (the Rev. C. K. Thomson, rector). Since last fall the congregations at the regular services have increased about five times. The Sunday school has grown from an indefinite organization of about 14 to a well organized school of nearly 80 with a full corps of teachers and officers. Three new parish guilds have been formed and two more are soon to follow. These guilds follow a novel plan in their work. Aside from their individual organizations they are all united into one body which meets quarterly, something in the nature of a parish reception. Thus a social evening is enjoyed by the members, and some sort of entertainment is furnished. A rather heavy debt had to be assumed, owing to the fact that so many repairs on the church property were necessary. But the indebtedness is rapidly being met by the pledge system which was instituted. In fact, the income for the first four months after the system was introduced exceeded that of the entire previous year.

PROGRESS OF THE WESTERN THEOLOGICAL SEMINARY.

The annual catalogue of the Western Theological Seminary for 1910 which has recently been issued is a record of marked advancement. The faculty now comprises five resident professors: the Rev. Dr. W. C. De Witt, dean, the Rev. Dr. F. J. Hall, the Rev. Dr. O. A. Toffteen, the Rev. C. S. Lewis, and the Rev. M. B. Stewart. Dean P. C. Lutkin of the Northwestern University is non-resident lecturer in the department of Church Music. The student body for this year consists of 16 undergraduates and 17 graduate students. Six men, representing five different dioceses, will graduate in May.

Thanks to the generosity of certain friends of the Seminary, the Old Testament, New Testament, and History departments have been equipped with splendid, up-to-date libraries. The books in each department are placed in easy reach of all members of the Seminary.

In addition to the regular courses offered, the Seminary pays the fees of any students who wish to attend the courses of lectures at the Chicago School of Civics and Philanthropy. No better opportunity could be offered to those making a specialty of social work.

The Students' Missionary Society meets weekly for the

purpose of studying the history, method, and means of missions throughout the world. Although the society is conducted by regular student officers, the meetings are open to all members of the faculty and student body. Each meeting is closed with a period of intercessions for some particular branch of missionary work.

During the past year the whole standard of scholarship has been raised, thus making the Seminary rank with the largest universities of the country in this respect. A higher grade of work is demanded of the students in residence, and the "West Point" policy has been adopted as a basis for admitting applicants, i.e., to admit men free of expense if they meet the high standard required in character, scholarship, health, and suitability. To accomplish this purpose a number of prominent laymen of the diocese have taken up the work of securing a large endowment for the seminary among the business men of the city. So far the work has been most encouraging, and it seems quite probable that when the seminary opens in the fall it can offer its advantages to any candidate who is fitted to receive them.

ADDITIONAL FACILITIES FOR THE HOMES FOR BOYS.

It is encouraging to see that now since the farm in Michigan has been secured as a summer home for the Chicago Homes for Boys, friends of the homes are furnishing the means to erect the necessary buildings. Mrs. F. S. Winston has recently given \$1,000 to be used in building one of the large dormitories, and thanks to the gifts of others, the committee has been authorized to make arrangements for more buildings, amounting to about \$6,000, in fact some of them are already under way. A permanent care-taker for the farm has also been contracted for.

There has been a remarkably small amount of sickness among the boys at the homes this winter, still it was thought best to have a resident nurse. Consequently the Board of Managers has taken steps to secure the services of a trained nurse to look after the general health of the boys at all times even when no definite illness exists.

RETREAT AT THE CATHEDRAL.

On Monday in Holy Week the Rev. F. J. Hall, D.D., of the Western Theological Seminary, conducted a retreat at the Cathedral of SS. Peter and Paul. All the members of the Cathedral staff were present, as well as several other of the clergy of the diocese. The retreat began with the celebration of the Holy Eucharist on Monday morning and was closed with the celebration on Tuesday morning. During the day Dr. Hall led five meditations as follows: 9:30, "Life's Ideals"; 11:30, "The Purgative Way"; 2:30, "The Illuminative Way"; 4:30, "The Unitive Way"; 8:00, "The Imitation of Christ." The meditations were all very helpful and inspiring, being of an intellectual nature rather than emotional.

RARE PAINTINGS GIVEN TO THE CHURCH OF THE ATONEMENT.

It is of interest to note that the Church of the Atonement (the Rev. C. E. Deuel, rector) has recently received a gift of two rare paintings from Mr. Pretzman, a former vestryman of the parish, which he procured on the Continent. The altar piece is a series of three panels, illustrating the texts from the prophet Isaiah: "Arise, shine, for thy light is come," "The people that sat in darkness saw a great light," and "The glory of the Lord shall be revealed." The other is the work of Garofalo, a pupil of Raphael. It is one of this artist's few signed works and its subject is "The Meeting of Mary and Elizabeth." The panel picture is over 14 feet long and has been placed over the altar. The second picture, about 5 x 7 feet, has been hung on the west wall of the church. Both add greatly to the beauty of the church and afford something of a medieval tone.

MISCELLANEOUS NEWS NOTES.

On the evening of Wednesday, April 6th, the Church Club of the Diocese of Chicago will hold an informal dinner and meeting for the purpose of discussing methods employed by the different parishes in their work for missions. Bishop Anderson, Mr. D. B. Lyman, and Mr. W. R. Stirling will be the chief speakers of the evening.

It is of special interest to note that while the Rt. Rev. Peter Trimble Rowe, Bishop of Alaska, was in Chicago, the University Club gave a smoker and dinner for him on the evening of March 15th. The Bishop was the guest of honor and told the members of the club something of his interesting work in Alaska. On Easter Day, Bishop Rowe assisted in the 11 o'clock service at Grace church.

The Church of the Advent held its annual parish reception on Easter Monday evening, March 28th. On this occasion a formal greeting was extended to the Rev. and Mrs. A. T. Young by the members of the parish. Nearly 300 were present.

The "Round Table" decided to postpone the meeting called for March 14th, until after Easter. The Rev. H. W. Starr was to have led the discussion on the subject "The Consciousness of Sin," but on

account of the small attendance due to Lenten duties of the clergy, no meeting was held.

Because of the illness of Mrs. Hopkins' mother, the Rev. Dr. John Henry Hopkins, Secretary of the Fifth Department, has suddenly been called East. He has, therefore, been obliged to cancel all his engagements for the present.

Recently, by order of the Bishop, two of the larger parishes of the diocese have taken under charge two of the smaller missions; St. Peter's (the Rev. A. W. Griffin, rector) has thus taken St. John the Evangelist's, and St. Paul's (the Rev. Dr. Page, rector) St. Jude's, South Chicago. Thus the two missions are given a substantial backing and more aggressive work can be carried on in these two districts, where the Church has hitherto been rather weak and handicapped.

RENOMUS.

THE WAYFARER IN OLD TRINITY.

CRINITY'S spire is no longer the highest point in Manhattan, nor has it been for many years. But there are some respects in which Old Trinity is absolutely unique and will be while the island stands.

Who has not stepped into its quiet vastness out of the roar and confusion of the town to find strange restfulness and new courage; who has not listened to the sweet rambling of the organist's fingers over the magical keys as he sat half-dreaming, half-practising in the hidden organ-loft; who has not taken refuge there from the cruel cold on winter's worst day grieving that the answer to the hard problem of sharing the church's warmth with the shivering poor is so hard to find; who has not looked to the great western window and seen in the majestic and tender beauty of the Christ there drawn, the one great hope of the life that seems so often a strange and bitter thing! . . .

But Trinity at noon-time during Lent is most marvelous of all. They say that the Church is losing its power over men! What other magnet could sweep this great multitude off from Broadway and Wall Street for half an hour on a busy week-day and do it for every day for forty days!

"Rock of Ages!" How good it was to hear a thousand voices sing it while the organ pealed. There were rich people—and poor; successful people—and failures; happy people—and sad; yet they were all agreed at least for this one rapt moment,

"In my hands no price I bring,
Simply to Thy cross I cling."

Then the words of the great creed flowed like a mighty tide: "I believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, His only Son our Lord."

Now the Wayfarer is not a High Churchman. He is perhaps as far from it as one could well come. A Methodist camp meeting quite satisfies his crude ritualistic taste. Yet the Wayfarer's heart thrilled as he saw that vast multitude bow their heads reverently, as they spoke the matchless word—"Jesus."

After brief prayers the congregation sang again:

"In the hour of trial, Jesus, plead for me;
Lest by base denial, I depart from Thee.
When Thou see'st me waver, with a look recall
Nor for fear or favor, suffer me to fall."

Outside the madness of twentieth century haste and noise. Within, this plea:

"With forbidden pleasures would this vain world charm;
Or its sordid treasures spread to work me harm;
Bring to my remembrance sad Gethsemane;
Or, in darker semblance, cross-crowned Calvary."

The prayers and the hymns had gone far toward preparing the hearts of the congregation for the sermon, preached by Bishop Woodcock of Kentucky. His message was a protest against the great American sin of worry, and a plea to his hearers to forsake it as they would more hideous sin. From his lips fell such words as these, needed in New York as perhaps nowhere else:

"We put our troubles between ourselves and God, so that we can't see God; we haven't the good sense to put God between ourselves and our trouble so we can't see the trouble."

"Every time we complain we miss a blessing."

"Every day has its care from below, and its help from above."

"There isn't any trouble on earth, that you and God can't get rid of."

He was a vigorous, earnest man, the Bishop. One could feel that his faith was as steadfast as the stones of Old Trinity. And as the words of the benediction fell from his lips there came the crowning blessing of the service. For the Bishop has found a new manner of emphasis for those rich old words. All the earnestness of his desire for the people's welfare, all the faith and hope of hymn and prayer and creed and sermon were focused in the word "You" as he repeated it once, twice, thrice. Not for the congregation, but for the wayfarer; for his neighbor in the pew, for another and another; for every one in the great throng, was the peace and the promise.

And Old Trinity had added another paragraph of blessing to the long chapters of its history.—*Every Day in New York.*

"OUR TRIAL may not come in some great temptation, but merely in the stress and strain of daily life, in the constant impact of our environment."

BEYOND THE STARS.

FROM THE dirt to the sky, from the dust to God's throne. Birth, life, death, resurrection, ascension, exaltation, coronation: this is the divine biology, the miracle of continuous death and resurrection. This side of death the fascinating story of human life is incomplete. We cannot see beyond the veil. But the earthly life is only the starting point of a stupendous, magnificent universe-wide career which has no bound nor limit.

We believe this because we wish to believe it, and because it is in harmony with universal design. There is one law in all the universe. God's art is so perfect that the whole is not more complete than every part. In each part we may see the whole. The mark of the Maker is on all His works. The plan necessitates ultimate completion, harmony, adjustment. It must satisfy our innate desire for artistic balance, our sense of justice in that all wrongs be righted, our demand for a happy ending of every life story. If every life, so full of promise, of talent, of possibilities, ends at the grave, then our whole nature is outraged, and with all its delicate interdependence the vast mechanism of creation is a lie. Then there is no cosmos, no unchanging law. The universe is a mirage.

We refuse to believe this. We know there is more for us than this brief span of earthly existence. For what is resurrection? Death is the process of immortalization, wherein all that is merely earthly is burned out, leaving the personality free for other environments. Death is the gate opening outward from this world toward the vast vistas of futurity. It does not destroy the divine life in us, but sets it free. The continuance and expansion of this liberated life is resurrection. It means removal of limitation.

Resurrection crowns us citizens of the universe, which it throws open for our exploration. We will be at home in all the worlds, enter upon eternal, varied, and chosen activities, and even share with God His throne. Then shall begin man's true life, exalted above all principalities and powers, and impeded by no mortal restrictions. Long after our little sun is dead and forgotten we shall have scarcely begun our immortal youth or our real life work.

Skepticism may pay its tribute to the truth by urging that the resurrection is too good to be true, too large to be accepted.

But our joyous faith is confirmed by the ever new story of the death, resurrection, and ascension of the perfect, the ideal Man, who represents and includes redeemed humanity.—REV. W. S. SAYRES in the *Detroit Free Press*.

LOOKING PLEASANT.

Why is it, asks the *Baptist Commonwealth*, that most people, as they walk along the streets or ride in the cars, have such an unpleasant expression? If one will observe even casually the people he meets in a day he will be impressed with the pained and sullen and disagreeable countenances. We live in a rush, and the average person is bent on some errand or business and is absorbed in that; we are all rushing to get something or somewhere. With this absorbing our attention we haven't time to attend to our facial expression. We are not sure, however, that this is a matter of permissible indifference. If one does not believe that his countenance adds to or detracts anything from the lives or expressions of others let him pause for a moment before that now celebrated "Biliken." It is almost impossible to look at the little imp and not smile. The Japanese teach their maids in the hotels, and those also in higher walks of life, the art of smiling. They are compelled to practise before a mirror. One can not stay long in Japan without being inoculated with the disposition to "look pleasant." The "look pleasant, please," of the photographer goes deeper than the photograph plate.

No one wants to associate long with an animated vinegar cruet. A disposition is easily guessed from the angle of the corners of the mouth; a disposition is moulded by compelling those angles to turn up or down. If a merry heart maketh a glad countenance it is also true that a glad countenance maketh a merry heart—in the one who has it and in the one who beholds it. "Iron sharpeneth iron. So a man sharpeneth the countenance of his friend."

TO LIVE plainly and without pretence a life of leisure, study, and action, never caring to play at precedence; not to enjoy undue privilege; to have an ample endowment of common sense; to do my heart-work without fear of the hindrance of others, and without greed or rapacity; not to be too readily perturbed by immaterial acts or conditions that are alien to my temperament, but to resist, even harshly, all encroachments upon my individual civic rights; to enjoy now and again a bit of brisk living; to be wise enough to be foolish on occasion; to listen quietly and to talk gently and not overmuch; to have and to keep a few firm friends; to be much aloof from the crowd, yet near enough at times to feel the great heart-throb of humanity; to get as often as is good for me the grand content of the mountains and the widening influence of the sea; to be something of a savage and something more of a child; to let my heart be played upon by the winds and move with the tossing boughs; to exult in the bright uprush of dawn or in a strain of wild music; always to retain the mystic relation I bear to the twilight, that its sadness may be my sadness and its glory my glory; in a word, to be in tune with the master-chord of creation, and, above all things, to be free! This is what true life means to me and I know of no better meaning.—BAILEY MILLARD.

Conditions in the Western Missionary Field

FOR some reason or other there is a restlessness and dissatisfaction among the people and clergy of the missionary districts of the West, and a slowness in the progress and work of the Church there which is not altogether their own fault but is largely due to the conditions in which they are made to live and are compelled to work.

If we can know the conditions under which the missionaries are placed and compelled to work it will perhaps enable us somewhat to remedy defects and make the people better satisfied and help the Church forward.

I enclose a manuscript written by my brother, the late Rev. O. E. Ostenson, who was a missionary in Colorado for twenty-five years. It seems that it might draw the attention of the Church to some of its ways that might be improved upon, and it is with this thought in view that I send it to you with a view to its publication in THE LIVING CHURCH.

LEWIS OSTENSON.

Of all Church work, take it all in all, the domestic mission field is the hardest in the world, the most self-sacrificing field as far as the missionary is concerned. This is not only the conclusion of domestic missionaries themselves, but it is the general opinion at the theological seminaries in the East, where students often prefer to take the foreign field to this, and thus allow us to suffer the more for want of men.

There never was a time when the West had men enough, or any jurisdiction in the West. There never was a time when the question of reducing the force could be honestly and conscientiously entertained. The fact of reduction might come only too soon. And this would obtain whether the population steadily increased or as steadily diminished. The question has ever been, What mission stations can we open or maintain? That mission stations are kept open that should be closed is a physical impossibility and could not be suggested by men acquainted with the conditions.

A missionary receives \$300 a year or less from the Board of Missions. This amount is not adequate for any man's support in the West at least. A man would have to make himself so acceptable to the people as to be able to increase this amount materially. And this is the last place on earth where drones in the ministry can live. If there is any place where people want good service or nothing, it is in the West. The danger of spending missionary money on men and churches in the West where it ought not to be spent could not be suggested by a western man acquainted with the facts, unless it were given to men and churches with high-sounding titles in large cities and centres. The Church has never been able to keep abreast of material developments. It may be concluded that because the demand for men in the West is not so great, that the people will accept of inferior men. That is a great mistake. Perhaps they should, but they will not. It has been said that the West does nothing by halves. The saying would be applicable in this case. The West will have superior men or none, and for obvious reasons. The conditions differ from any other place on earth. In the foreign field a man's salary is fully paid. He is carried by the Mission Board whether he succeeds or fails. And the standard of success is quite different in the foreign field, and among the parishes in the East. In neither of these two fields is any rapid growth necessary to success. In the foreign field the growth is largely in the future. In the East the growth has been largely in the past. But in the West the growth must be largely in the present.

The demands upon the western missionary are tremendous. He must be acceptable not only to Church people, but also to people generally. He must be all things to all men. He is brought into relationship with everybody. He is dependent upon people outside of the Church as well as inside the Church for his daily bread, for his salary, for money to build his church and rectory. He is dependent upon them for his congregations, for his choirs, guilds, Sunday schools, teachers, and confirmation classes.

This dependence upon outsiders is the severest test of a missionary's capabilities. It is a test that a parish presbyter is never called upon to endure anywhere, except in comparatively slight degrees. Neither is this test carried to such a high tension in the foreign field. It is the test that tells of what stuff a man is made. The highest qualifications are demanded in the West. It is the man that tells, rather than the Church, with the people who are outside the Church. The people can give but a few hundred dollars a year. But the situation demands the highest talents. The missionary must be a good public speaker. He must be broad minded, liberal, and charitable. He must be in sympathy with the people. He must love the people. He must not ask the people to make sacrifices that he will not make, or to give what he himself will not give, or to suffer what he will not suffer. He must be a practical economist, and a man of the highest test and talent.

A man who can succeed in the domestic mission field can suc-

ceed anywhere. But the converse of this proposition is not true. Men who succeed elsewhere, even in large parishes, cannot necessarily succeed here. The domestic mission field demands the greatest and most varied talents. There are no ruts or traditions here to keep mediocrity or inferiority afloat. If he is a success he is a great success; but if he is a failure there is nothing to keep him afloat.

In a large parish one of the strange sights to see is how regardless a man may be of his failure with some people because there are plenty of others to draw from. Not so in the mission field in the west. He cannot afford to offend or turn away a single individual. A parish presbyter may be narrow, arbitrary, and dictatorial, but a missionary in the West can never be. He must be broad and liberal and kind and generous. He must be all things to all men, not by a diplomatic inveracity, but by a generous, broad-minded charity.

A parish presbyter may be able to look on only one side and still succeed. But a western missionary must be able to look on all sides, or fail. In the East a man as wise as Solomon might succeed. But a higher standard is required here. In the western mission field he must be as wise as a serpent. There are many qualifications of a serpent, but we want only one. We do not want the deadly sting; instead we want the harmlessness of the dove. A spirit of haughty superiority in a minister or a Bishop the West does not want; a regal condescension it does not want, nor the obtrusiveness of rectorial rights. What it wants is the mind of Christ and the spirit of the gospel.

One of the strange and startling contradictions of the gospel to-day is to hear ministers say that they are servants of Christ but not servants of the people; just as if it were possible to be servants of Christ and not servants of the people, ministers of Christ and yet not ministers of the people! What the West wants is ministers of Christ. That they should be hard to obtain is not strange. The spirit of the age is such. There are not many that can or will endure the hardships and sacrifices. Too many are brought up with the purse and scrip, and they are loth to leave them. Many, when they go into the ministry, must have the purse and scrip. If they stay in the East they may keep them. If they go to the foreign field they may have them. But when they enter the domestic mission field they take neither purse nor scrip for their journey, nor two coats.

A man sometimes has not where to lay his head. He often has no church, no pulpit, no altar, no upper room. He is on the street or at a hotel, if they will take him in, with the gospel and the kingdom, to lead in rearing there all that former generations have done for a parish in the East; a stupendous task, often without a vestry or efficient lay help, and often among people who have made great sacrifices to move west and build again their homes, and who have exhausted their means.

And now we have come to a point where the people of the West are called upon to do and to give for the Church to a degree that has not been surpassed in history. They have everything to do in building up the Church and her institutions, and nothing to inherit. And in trying to meet these immediate demands there are not more liberal and generous givers on the face of the earth, if there ever were.

There is no class of ministers in the world that is called upon to practice the self-sacrifice and self-denial and at the same time to be put to the test of scholarship and practical ability that the domestic missionaries are. A comparison is often made between the missionaries in a diocese and those in a missionary jurisdiction. But the men in the mission fields of the West cannot be compared with any other class of men on earth. Of them can be said to their credit what cannot be said of any other men. To any other field that a man might go he has a voice and a vote in the management and the business, diocesan and general, and in the passing of laws governing in affairs which he knows most about. And he has a chance to rise in the estimation of men and is eligible to positions of trust and control for the benefit of the Church. But a man in a domestic missionary jurisdiction is disfranchised. He has neither voice nor vote as to the laws that govern him or his work. And let it be said to the credit of these men, and to the credit of their self-denial and self-sacrifice, that not one of their number was ever elected a missionary Bishop since the days of Whitaker of Nevada, that bright and shining light, and let the men glory in it as far as they themselves are concerned, but under this policy a missionary jurisdiction is liable to be controlled and governed by men whose prime qualification is that they have been running away from the mission field all their life.

If the missionary jurisdictions prosper under such a policy it is in spite of the policy and because the isolated missionary is successful and has control of his own local work. If the work is not what it ought to be in any jurisdiction, no wise man will wonder, as long as he is supposed to be best qualified to manage a missionary jurisdiction who never saw one.

In the domestic mission field a man is isolated, disfranchised, unknown, without hope of promotion, as the world calls promotion,

and his work and field are managed by men who know not one hundredth part as much as he and never will know; men who never suffered what he has suffered, never experienced what he has experienced, never learned what he has learned, men who never came in contact with work like his except on dress parade, or ever touched his daily toil and care with their little finger. If there ever was or is a similar policy or government in the Catholic Church anywhere it has never yet been published, where all the power of government is centered in one man, legislative, judicial, and executive, and he a novice in it all, not only in his own work but also in the work over which he presides. If there ever was such a government or policy it has yet to be proved a success.

There is no pretext that this policy or government is more primitive or true. It is made merely a temporary stepping stone to the permanent organization of the Church in the form of dioceses. Nor can it be considered a temporary necessity, as it might have been considered at one time. There are now ten states and four territories that are governed by this policy within the boundary of the United States, disfranchised and unrepresented, and their jurisdictions are four times as strong as the early dioceses were in the northwest, and still there is no prospect of their being admitted as dioceses. The conditions of such admission are being made harder every year.

If it should be contended that this is the right kind of policy and government for the West, why should it not be for the East? Why should the Church be halting behind the state? But however this may be, wise or unwise, right or wrong, this grand fact remains: that there is no field on God's footstool where the ministers of the Church receive so little and give so much. They have at the same time the least pay, the least privileges, the least prospect of promotion, as it is called, and the least voice and vote in the management of the hardest work in the Church of which they are the only masters.

In the foreign field the affairs are different. They do not go through the day thirsty, nor retire at night hungry, nor arise poorly clad to an anxious future. They have their peculiar trials to be sure, and battles to win, enemies to conquer. But they are equipped with purse and scrip and two coats and shoes; and they are moulderers of their own fortune. And if there is a policy that is more reasonable and popular in regard to a mission church than any other, it is that every land shall have its own church, manned by its own native clergy and governed by laws of its own making. Such is the policy of the Church in Mexico, to transform the mission church which is essentially foreign as quickly as possible into a national church which is essentially their own. This is believed to be to-day the true policy of the Church in foreign fields. Should the Church do less in the mission fields at home among her own people, her own race and color, among a people whose intelligence and loyalty is not surpassed in the kingdom? Or shall we labor to enfranchise every mission church on earth of whatever class or color or race or degree of intelligence before we enfranchise our own ten states and four territories? If so, such policy will lend emphasis to my statement.

The Missionary Bishops have a voice and vote in the General Conventions of the Church, to be sure. But they cannot and do not represent the missionary jurisdictions, which had nothing to do or to say in their election. What they can represent and do represent is that part of the Church in the United States which elected them. That portion of the Church over which they preside is entirely unrepresented and unfranchised. We can have therefore no decision of the whole Church in the United States under the present order of things, and have not had such a decision for more than fifty years. And if such a state of affairs as the present had obtained during the first centuries of the Christian era, there could have been no ecumenical council. Unless every church has both the right and the opportunity to be represented, and possesses the right and privilege of a voice and vote, there can be no General Council. And every Bishop with his clergy and people constitutes a church; the diocese is the unit. Fourteen churches in the United States are unfranchised and unrepresented, for a reason that would probably disqualify many dioceses and most of the churches of Christendom.

A man could not bury himself more completely, in the eyes of the world, than to take a mission in a domestic missionary jurisdiction, and spend his life and labors for a people of his own kin and color. But to pass our own people by for any reason has been a wrong condemned forever by the parable of the Good Samaritan. What emphasized the wrong of the priest and Levite was, that they passed by one of their house. No doubt they had urgent business beyond in some other field. We have no right to suppose but that they were even on some errand of mercy and love to some lonely suffering soul ahead. But the eternal mandate was to do good to one's neighbor; that is, to him who dwells near-by. These are our neighbors, and the domestic missionary is laboring to put them on his own beast. But in doing so he is supposed by many to be in some inferior position. Because he has the least salary in the world, he is supposed to be the least man in the world; while if he is successful he must be one of the greatest. A man who can fling his dollars in your face may be a great man. But he who can fling defiance in the face of the dollars is greater. Greatness lies in the direction of the domestic missionary.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

THE MAINTENANCE OF THE FAMILY.

ALL who are interested in the maintenance of the integrity of the American family—and this should include every reader of THE LIVING CHURCH—will find the annual report of the National League for the Protection of the Family an interesting, suggestive, and, on the whole, a helpful document. The secretary of the league is the Rev. S. W. Dike of Auburndale, Mass. His concluding paragraph is worthy of very thoughtful and prayerful consideration by every one interested in the cause of religion and of social progress:

"The Church as a whole is not awake to the need of concentrating attention on the home in order to secure those high ideals of marriage and family life, that need of personal sacrifice of individual ambition to domestic and public interests, and that purity of physical being that is essential to happy and fruitful marriage. The Church does not yet see that it can inspire the home to that conduct and to those virtues that are the surest protection we have against poverty, ignorance, vice, and crime. It has not yet learned to set apart some definite percentage of its charitable funds to promote the interests of the home. No revival is more needed than the revival within the Church itself of a sense of its obligation to do vastly more than it now is doing for the home. Here is the most pressing work before us."

In the course of his report, Dr. Dike points out that the governmental statistics gathered on the subject of marriage and divorce put the world in possession of official material for the widest study on the subject. It is his opinion that on no other subject, unless it be education, has our government collected material so fully and so widely.

Dr. Dike, of course used the term "the Church" in a Protestant sense, but much that he has to say is applicable to Catholic Churchmen.

BRITISH CITY DEBTS.

ACCORDING to official statistics, Consul F. W. Mahin of Nottingham finds that the debts of important British cities are as follows, in round numbers and per capita:

	Total debt.	Debt per capita.
London	\$534,000,000	\$112
Glasgow	85,000,000	105
Liverpool	72,000,000	99
Manchester	109,000,000	174
Birmingham	82,000,000	152
Leeds	59,000,000	131
Dublin	12,000,000	33
Belfast	22,000,000	62
Bristol	35,000,000	99
Edinburgh	37,000,000	111
Nottingham	27,000,000	108

Boston's city debt now amounts to \$111,848,735 or \$183 per capita of the estimated population.

Most of the British cities, too, own and operate street railways, waterworks, gas and electricity plants, and other undertakings. Nottingham's public utilities could probably be sold to private companies for as much as the city debt. Other British towns are perhaps as well situated; some are not. It is apparent that towns like Nottingham have essentially no debt. The receipts from its undertakings pay interest charges, reduce principal as due, and turn a surplus into the treasury. The question is constantly mooted, however, whether or not sufficient allowance is made for depreciation of plant.

THE RICHARD WATSON GILDER FELLOWSHIPS.

As a permanent memorial of Richard Watson Gilder, and, so far as possible, to perpetuate and realize his lofty ideals of civic patriotism, and to continue the efforts for the improvement of the conditions of civic life which constituted so large a part of his own work, it is proposed to establish a fund of one hundred thousand dollars to be known as the Richard Watson Gilder Fund for the Promotion of Good Citizenship, to be entrusted to Columbia University, which offers extensive instruc-

tion and opportunities for research in the political and social sciences, in order that the income of the fund may be used for the support of several fellowships for the pursuit of these sciences and for practical civic work. The condition of the fellowships will be that the holders shall devote themselves to the investigation and study of actual political and social conditions, either in this country or abroad, with a view to securing more accurate and extensive knowledge, and to improving these conditions. The fellows will be known as "Gilder Fellows."

Contributions in either small or large amounts may be sent to Mr. A. S. Frissell, Treasurer, 530 Fifth Avenue. On the committee are Mrs. Grover Cleveland, R. Fulton Cutting, Robert W. de Forest, Dr. Elgin R. L. Gould, Rev. Percy S. Grant, Robert T. Lincoln (Chicago), Hamilton W. Mabie, Howard Mansfield, S. Weir Mitchell, M.D. (Philadelphia), Mrs. Schuyler Van Rensselaer, Jacob A. Riis, and William Jay Schieffelin.

THE KANSAS CAMPAIGN AGAINST THE WHITE SLAVE TRAFFIC.

A STATE-WIDE campaign against the "white slave traffic" is to be made by the club women of Kansas. Their plan to stop the evil involves the coöperation of 10,000 club women in the state. Every woman in the small towns throughout the state is to be provided with literature telling how girls are enticed to cities and drawn into the nets of the "white slave" trader by advertisements promising employment in the city. The club women are going to ask the newspapers to aid them in the fight and give the greatest publicity to the movement. When these advertisements appear the club women in the small towns are to ask the club women in the city to investigate, and if the positions are found to be unsuited for a young woman to accept, the club women in the city will tell those in the country.

THE RT. REV. RICHARD H. NELSON, D.D., Bishop Coadjutor of Albany says: "I think well of the proposal that all the churches should unite on April 24th in presenting the truth concerning tuberculosis and stimulating public interest in the campaign for its prevention and cure. The campaign has entered upon its second stage. Having labored with some success to point out the danger, we are now concerned with the cure, and this depends upon improvement of conditions of personal and social life. Whatever the churches may be able to do along this line will be a double contribution to physical and spiritual betterment, and I should think that all would wish to have a share in such an enterprise."

THE FOURTH annual conference of the Society for the Promotion of Social Service in the Y. M. C. A., held March 31st, April 1st and 2d in Montclair, N. J., discussed the subject "The Association's Relation to the Immigrant." The Association has already taken a leading place in rendering service to the immigrant, and naturally has a large responsibility to these new Americans. A symposium of the Association's activities along these lines was presented. Immigrant conditions with suggestions for association work were presented by leading authorities, including representatives of various nationalities, of organizations dealing with immigrants, and federal officials.

THE REV. EDWARD BORNAMP of St. Paul's, Winona, Minn., conducts a weekly department in a local paper under the head of "The Common Welfare" showing the trend of things social, civic, and philanthropic. Mr. Bornamp, in addition to carrying on an active social work in his own parish, is president of the Board of Associated Charities of Winona.

MAYOR ALEXANDER, of Los Angeles, suggests the appointment of a commission of business men to be selected by the business organizations of the city, to go over the municipal salary list in detail and determine what changes need to be made in the way of the city's paying a uniform rate for uniform services.

COMMERCIALISM will drive out the liquor traffic is the opinion of the publicity agent of the Omaha Commercial Club, because wise business men know that a young man is no good if he drinks, and that local bankers and railroad men are the most abstemious he has ever known.

It is one of the beautiful compensations of life that no man can sincerely try to help another without helping himself.—Bailey.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"FEDERATION OF PROTESTANT CHURCHES."

To the Editor of *The Living Church*:

ON the morning of March 14th an article appeared in several of the daily papers giving account of a meeting which took place in New York on that day for the purpose of forming a "Federation of Protestant Churches." The article says:

"The meeting was held upon the invitation of the Federation of Churches, and 100 ministers present were made up of Baptists, Congregationalists, Disciples, Seventh Day Adventists, Episcopalian, Quakers, Lutherans, Methodists, Moravians, Presbyterians, Pentecostal Nazarenes, Reformed, Swedenborgians, Unitarians, Universalists, and three ministers who said they did not belong to any of these."

I cannot for a moment even imagine that the most ardent advocate for Church unity, Canon 19, or the Laymen's Missionary Movement could read such a statement without feelings of the deepest horror. That the Church of the Living God, the Pillar and Ground of the Truth, should be put in the same category with the worst kind of heretics, men who do not believe in the divinity of our Lord Himself, is enough to make thoughtful Church people pause and ask themselves the question, Whither is the Episcopal Church tending? A few years ago such a thing would have been impossible and the lowest Evangelical Churchman would have fled from such an assemblage, as St. John did when he ran from the bath at Corinth when he found that the heretic, Cerinthus, was in it. Some years ago a few clergy and laity of the Episcopal Church met in New York for the purpose of starting a society to pray for unity with Rome. They were spoken of as "traitors," "false to the Church," and had "better go where they belonged." I wonder what epithets could be applied to the "Episcopalians" who were at the meeting held in New York on March the 14th! GEORGE HAZLEHURST.

Philadelphia.

EXTRAVAGANCE IN BUILDING CHURCHES.

To the Editor of *The Living Church*:

I WAS very much interested in the letter of the Rev. Arthur Gorter in your issue of March 19th, in which he speaks of the crying need for money for new churches in the mission field and condemns the extravagance of building such expensive churches in the cities. I was interested because it was the first time that I had seen anyone who would voice my own views on that subject so clearly and so forcibly. I have received letters for years at various times, in which I have been asked to contribute to the Cathedral of St. John in New York. I have never contributed, because I know from my experience in the mission field that the money is more needed in other places. It is true that it is well to have imposing buildings in the large centers of population, but I can never be convinced that it is in accord with the will of our Divine Master that such vast sums be expended on a single building as long as there are such crying needs in the world. In erecting such costly structures is it not pandering to human pride and selfishness, rather than for the glory of God?

It is like pulling teeth to get money to help build a small mission room in places where we have no wealthy people. For the small sum of \$3,000—I say small sum when taken in connection with the million-dollar structure for St. Thomas' congregation—I could build and equip a mission room in one of my stations where the opportunity for growth is great, but the wealthy Churchmen of America would rather contribute to a luxurious and expensive church in which they are to worship than to give something towards the erecting of a small building in which God's poor can worship. For \$2,000 I could erect a beautiful little church in a town where Protestantism has gone to seed and where the Church would be welcomed. But where is the \$2,000 or the \$3,000 to come from? As Father Gorter says, this is a vital question. It would be a far more impressive sight to see several hundred churches being built for the money that is expended in building such expensive structures and would be a far greater evidence of the faith of our people in the Church. When a million dollars is spent for building and adorning one church it is an evidence of the extravagant tastes of the people. Is the glory of God thought of or is it the glorification of the people who make up the congregation? It is impossible to make bricks without straw. The harvest is ready, the laborers are few, and there are no tools for those who may be found to labor.

McLeansboro, Ill., March 28, 1910.

W. M. PURCE.

PRAYER BOOK REVISION.

To the Editor of *The Living Church*:

AMONG other suggestions for the revision of the Prayer Book would it not be well to consider improvement by verbal omission?

In the "Prayer for all conditions of men" in Morning and Evening Prayer, why not omit the word "Finally"? It is not only superfluous, but "bad form" after committing one's self to the closing paragraph of petition by its use, to use after it two and sometimes three other collects, together with the "Benediction."

Why not omit the word "militant" from the exhortation in the Communion office, so that it shall read, "Let us pray for the whole state of Christ's church"? Surely the day of necessity for such limitation is past.

Why not omit the words "here present" in the "Prayer for the whole state of Christ's Church," so that the sentence shall read, "and especially to this congregation"? Some of the congregation may be absent for good reason, and if not, why not pray for them?

And "finally," why not make these additions by omission without waiting for the action of the General Convention?

Sincerely yours,
Newton, Iowa, March 30, 1910.

GEORGE R. CHAMBERS.

THE "FOLLOW-UP" WORK OF THE B. S. A.

AGAIN we invite the attention of your readers to the work being done by the Brotherhood of St. Andrew in following up young men with a view to holding these young men in the Church in the new homes to which they have removed.

During the four and one-half years in which this work has been carried on definitely by the Brotherhood's national office, we have received the names of 4,242 young men with requests that they be followed up in their new homes, or at college and boarding school. In this work we have written 8,246 letters. We have received from our correspondents 1,789 reports with information that 1,140 of these young men have been connected with the Church in their new homes. Although there was a slight decrease in the number of names sent in to us last year, the first six months of the current Brotherhood year, which ended March 15th last, show an increase of 56 per cent in the number of names received over the corresponding period a year ago. The number of young men attached to parishes shows also an increase of a trifle over 50 per cent over last year's corresponding period.

We would feel reasonably well satisfied with this result if the figures approximated the total number of opportunities for such service that might have been given us, but they do not. In another year we should greatly enlarge our work; but we can follow up only those whose names are actually sent to us.

We bespeak for this department of our work the hearty coöperation of every rector, Brotherhood man, parent, and friend of young men removing to new fields. Send us their names and new addresses. Each name will immediately be assigned with care to the nearest chapter or rector, and if we later receive a report thereon, we shall at once notify its sender of particulars.

The Brotherhood itself has nothing to gain by this service save the knowledge of work faithfully done in holding our young men in the Church. Names are now coming to us at the rate of over a thousand yearly, but we ask for more. We are the only organization in the Church systematically doing this work, and we desire every reader of this appeal to assist us. Address, Brotherhood of St. Andrew, 88 Broad Street, Boston, Mass.

Sincerely yours,
GEORGE H. RANDALL,
Associate Secretary.

PERSONAL KINDLINESS OF THE LATE BISHOP OF LINCOLN.

To the Editor of *The Living Church*:

I WAS sent to Lucerne in the summer of 1891 to coöperate with Bishop Herzog in building a church for the joint use of the Old Catholic and the American Episcopal Churches. While in Lucerne the late Bishop of Lincoln (Dr. King) appeared at my hotel on his way to Engleberg. Hearing that an American clergyman was living in the hotel, he sent his chaplain to say he would be glad to meet me. I presented myself without delay, and was greeted in the most friendly manner, the Bishop extending his left hand, with the smiling remark that he hoped I would excuse his right hand (which was in a sling) as it was unable for duty. He enquired about the joint enterprise of the Old Catholic and the American Churches, and wished it every success. He asked me to join him in a walk, and on our return suggested that as we were three clergymen we might take our meals together. On his return from Engleberg—where his health was greatly improved—he extended his right hand, and placing his left on my shoulder, said, "You see my right hand has been restored to health and duty," and he gave me a most friendly and fatherly greeting. The simple friendliness of this eminent Bishop made a very great impression upon me, and taught me—thus early in my ministry—the power of a kind personality.

Christ Church, Pensacola, Fla.
G. MONROE ROYCE.

THE MEANING OF "PREDIKOEMBETET."

To the Editor of *The Living Church*:

WHEN in your editorial of April 2d you ask "Would a Swede refer to the Roman priesthood as *predikoembetet*?" it seems to be my bounden duty to answer you and my answer is this: Every Swedish Churchman throughout my beloved fatherland (Sweden) would say with one accord that the Pope in Rome, every Cardinal, Archbishop, Bishop, priest, etc., all in holy orders in the Roman Church belong to the Roman *predikoembetet*.

Predikocmbetet or *prästcmbetet* means to a Swedish Churchman absolutely nothing else than the sacred ministry, and it is an injustice, to say the least, to call it "the preaching office."

HERMAN LINDSKOG,
Rector *St. Ansgarius*, Chicago.

A NOTABLE CONFIRMATION.

To the Editor of *The Living Church*:

FOR many weeks past there have appeared in the Church papers, notices of confirmations under the above heading. In each case the notable quality appears to be the number confirmed, the proportion of adults, and, in some cases, the variety of races represented.

A class was confirmed recently in Christ Church, Elizabeth, N. J., which in some respects was notable, but which ought to be noted. The class consisted of forty-six persons, twenty-eight males and eighteen females, ranging in age from eleven to fifty-seven years, whites and blacks. All these persons presented themselves voluntarily after notice in public worship that the instruction would begin on a certain date.

The class was under weekly instruction for three months, the instruction being largely of a catechetical character. The subjects treated were as follows: (1) Definition of confirmation, (2) The parish, (3) Introductory to a Christian life, (4) A Christian's relation to God, (5) The Baptismal covenant, (6) Sin, (7) The Creed, (8) Prayer Book Catechism: The Sacraments, (9) Same subjects, (10) Catechism: Christian life, (11) Traditions of the Church, (12) Holy Communion, (13) Preparation for Holy Communion.

The class were required to recite the whole of the Prayer Book Catechism, to give an analysis of the Creed, the chief events in our Lord's earthly life, the nature of the sacraments and other means of grace, the obligations of the Christian religion, the list of the deadly sins and the seven-fold gifts of the Holy Ghost and the notes of the Catholic Church. They were told that unless they promised to attend church every Sunday they would not be presented to the Bishop, and that they must receive Holy Communion every month. A manual of Eucharistic devotion was given to each person. All these persons received their first communion on the following Sunday at 7:30 A. M., almost every one being accompanied to the altar by a relative or friend.

H. H. OBERLY.

April 2, 1910.

COMFORTED OF GOD.

Through the blue silence methinks I hear
An angel word. I know its solemn tone,
Its golden sweetness, as of reeds wind-blown
And far-off glory tenderly drawn near.
It saith, "O son of man, why quake and fear,
Loosing thy grasp upon th' Eternal Throne?
The starry, blazing deeps are all thine own,
If thou be His, who holds thee passing dear.
He, the Divine, embraces thy poor soul
In every snowy bloom or music-voice
That touches it with Heaven and saith 'Rejoice!'
He draws thee to Him in thy days of dole;
Save of sweet penitence would crave no tear,
But, with soft up-lift, cries, 'Be of good cheer!'"

CAROLINE D. SWAN.

THE CHARACTER of Christ is wonderful in its opposites, says the Rev. Bruce Brown in the *Christian Century*. Angels were the heralds of His nativity, but humble shepherds were His attendants. The throne of David was His heritage, but a manger was His cradle. He was the King of Kings, yet He took upon Himself the form of a servant. All power in heaven and earth was His, yet He washed His disciples' feet. He was "Almighty God," and yet "Unto us a Child is born." He was the "Everlasting Father," and yet "Unto us a Son is given." He is as the "Lord of Hosts" and the "Prince of Peace." He was the Creator, yet he had not where to lay His head. He was the Son of God and the Son of Man. He was rich, yet for our sakes He became poor. As a sheep He was dumb before His shearers, yet He spake as never man spake. He had twelve legions of angels waiting for His call, yet He was despised and forsaken. He was the Rose of Sharon and the Lily of the Valley, and a root out of dry ground. He was the fairest of ten thousand, the one altogether lovely, and yet it was said, "When we shall see Him there is no beauty that we shall desire Him." It is small reason for wonder that He was rejected by men who could not understand all these differing prophecies. He was misunderstood two thousand years ago and His wonderful character is not understood to-day.



Literary

HISTORY AND TRAVEL.

THE THIRD VOLUME of *A New History of Painting in Italy from the II. to the XVI. Century*, by Crowe & Cavalcaselle, edited by Edward Hutton, completes the work, which extends in all to more than 1,500 quarto pages. In the present volume we are treated to a careful study of fifteenth century Italian art in the schools of Florence, Umbria, and Siena. It is needless to say that we are introduced in the illustrations to some of the finest examples of Italian art. The development of religious art had reached its climax, and in Florence it is shown perhaps to best advantage. The whole work, which is now complete, is an extended and very valuable adjunct to the study of both classic and Christian painting through its development from the second to the sixteenth century in Italy. [E. P. Dutton & Co., New York. \$5.00 net.]

IN THE THIRD and last volume of *Roman Life and Manners Under the Early Empire*, by Ludwig Friedlander, we have a study of the influence of literature, religion, and philosophy upon the people of ancient Rome, both in paganism and in early Christianity, and appended, a study of the development of belief in the immortality of the soul. Each of these studies is of much interest, and brings home to us in a remarkable degree the life and times of the land which was destined to play so important a part in Christian history, as it had already played in classic history. Classic learning appears at its best, and yet with a full recognition of its weakness, in the pages of this work. The horrors of the pagan religions are brought here into intimate comparison with the hopefulness of the newly introduced Christianity. [E. P. Dutton & Co. New York. Price \$1.50.]

A WORK involving much original research is *Social England in the Fifteenth Century: a Study of the Effects of Economic Conditions*, by A. Abram. The period described was that in which the mediaeval world suffered that decline which led to the epoch of the Reformation and thus to modern civilization. No previous writer, unless it be Mr. Green, has treated so thoroughly of the social and economic life of the people of England, and this work brings to us much that is new and unusual. The Church had suffered a decline and the middle class of society was rising to increased importance. It is interesting to observe that struggles between employer and employee were beginning; that women were engaged in trade and in manufacturing, to such an extent that it was said that all the brewers of England were women; that the evils of child labor were sufficiently recognized to be a matter of legislation, though, naively enough, an act of Henry IV. attempted to check the evil, not because it was bad for the children, but because agriculture was suffering because of it! In the Church the average value of a living was between eleven and twelve pounds annually, and yet a complaint is made on behalf of a sisterhood that the "sisters could have 'noo prest' except a young one, because they asked 'so moche and greate salary'."

All told the book is of great interest. [E. P. Dutton & Co. New York. Price \$1.00 net.]

THE CLASSIC days of old Greece are reproduced for us in *Greek Lands and Letters*, by Francis Greenleaf Allinson and Anne C. E. Allinson. We have here not so much the political history as a social and literary history of the classic land in its brightest days. The plan of treatment is one by which the land is divided into districts, and under the head of each is treated the subject most appropriate to it, by which the district is particularly known as Delphi, Attica, Athens, Olympia, etc. The book is well illustrated. [Houghton Mifflin Company, Boston. Price \$2.50 net.]

DEVOTIONAL.

VERY MANY will be delighted to possess a book of daily readings arranged according to the Christian year from the writings of the late Dr. Huntington. This book is entitled *Watch Words*, and it is of interest to learn that it had been compiled before Dr. Huntington's death, and had constituted to him, as he wrote to the compiler, "one of the pleasant surprises" of his life. The proceeds from the sale of the book are to be devoted to the School for Deaconesses now being erected on the grounds of the Cathedral of St. John the Divine. The book is now in its second edition, limited to 250 copies, is bound in dark red leather, and may be obtained at the price of \$1.00 from Miss Kellogg, 113 Madison Avenue, New York, or from Grace House, 802 Broadway, New York City.

Another year book, arranged according to the secular kalendar, is *Looking Upward Day by Day*, selected by Emily V. Hammond. We have for each day a scripture text followed by two or three paragraphs or sentences from serious writers. The subjects are grouped in such wise that each month is devoted to a specific topic, beginning for January with Ideals, and closing with Truth and Sin-cerity in December. [E. P. Dutton & Co., New York. Price \$1.25 net.]

A book of fugitive paragraphs and short articles is *Searchlights*, by George W. Coleman, which consists of editorials written by Mr. Coleman for the *Christian Endeavor World*. The subjects are very many, ranging all the way from religious to secular ideas and frequently with a bright humor shining through them. The price of the book is 75 cents postpaid, and it may be obtained from The Golden Rule Co., Tremont Temple, Boston.

A NEW MANUAL for the Holy Communion, including the Prayer Book service with simple devotions, as also home prayers for every morning and evening of the week, is *Altar Devotions*, compiled by the Rev. C. Ernest Smith, D.D., D.C.L. Dr. Smith has heretofore done excellent work in preparing devotional matter, and in its simplicity as well as in the excellence of the selections, this present volume is the equal of those which have gone before. [Longmans, Green & Co., New York. 25 cents net.]

ADMIRABLY adapted to missionary services is *A Short Service Book*, compiled by Rev. William M. Purce and Rev. John C. White. The contents include the daily offices with several psalms, the offices of Baptism and Confirmation, and a number of hymns. Copies made by obtained at ten cents each from the Rev. E. H. Clark, Springfield. Ill.

THOSE RESPONSIBLE for the music of the Church will find it convenient to use *The Organist's and Choirmaster's Register and Service Record*, compiled by J. H. Strickland King. We have here a blank record of the music rendered Sunday by Sunday, together with pages for memoranda, etc. [G. Schirmer, New York. Price \$1.50 net.]

LITURGICAL.

THE EDITOR of the Sewanee Theological Library continues his invaluable service to the Church in bringing out the second volume in that series, being *The Book of Common Prayer*, by Samuel Hart, D.D., LL.D., Dean of the Berkeley Divinity School. Dr. Hart may probably be said to stand first among American liturgical scholars, and his present exposition of the Prayer Book is so replete with information as to its sources, meaning, and interpretation, as to be, from the day of publication, a necessity in the library of any intelligent Churchman. Dr. Hart has traced, with great accuracy, our different liturgical peculiarities, and his comparison of the American with other uses is always of value. There are also excellent bibliographies, both of the general subject and also of his several parts. [The University Press of Sewanee, Tenn. Price \$1.50; by mail \$1.60.]

MISCELLANEOUS.

Life as Service. By Canon Henry Lewis. London: S. P. C. K. Price 80 cents.

"The author's purpose in putting forth this book has been to make a plea for work as being one of God's best provisions for the happiness and ennoblement of His human 'creatures'" as the preface announces. The object has certainly been attained. The book is a very delightful one to read, and the effect of it must be good to all who read it. Besides treating of work as a cure of many evils, the author emphasizes the fact that the work must be for God, no matter how menial it be. The chapter on Rest, Its Place Among Principles and Duties, is a very helpful one; and it is much needed in our rushing age, when men wear themselves out in middle life.

There is a striking chapter on The Worker in Old Age, where the author warns us of the danger of "moral fatigue." He says: "The battling for right has been so long, the strain to uphold truth has been so continuous, that as physical energy weakens and enthusiasm cools, the weariness which means a lowered standard comes, and thus in our tiring the cause for which we serve suffers."

The author thinks old men should cease writing, and compares Cardinal Newman's long silence in his old age, which added to his dignity and reputation, with Carlyle, who wrote to the end of his life. He quotes Lecky as saying: "Give us a timely death," is in truth one of the best prayers that man can pray. The whole book is pleasant and helpful reading.

THE S. P. C. K. is performing a real service to the present generation in republishing a number of John Mason Neale's books for children. We have lately received in such editions *Evenings at Sackville College* [40 cents net], and *Shepperton Manor* [\$1.00 net]. [American agent, Edwin S. Gorham, New York.]

NOT SAINTS, NOT SCHOLARS, BUT VERTE-BRATES.

BY ROLAND RINGWALT.

EVERYBODY who has lived forty years has had a chance of meeting a few real saints, and no one meets more than a few. There are, as there were of old, people of whom the world is not worthy, people who lead heroic and self-sacrificing lives without complaint and without expecting praise or reward—at least temporal praise or reward. Some of these spiritual heroes are poor, others are sick, others endure uncongenial life-partners or ungrateful children. There are actual martyrdoms, slow and dreary martyrdoms lasting through many years, but this is to be expected. Men and women who care more for the eternal than the fleeting, whose faith lifts them above trivial annoyances, bear a great deal that ordinary mortals cannot bear. St. John in Patmos, devout sufferers in hospitals, missionaries in Darkest Africa and the far seas, workers for the submerged tenth, have their trials, but they have a meat that the world knows not of and a hope that the world cannot give.

Colleges and libraries preach sermons to the intellect as directly as any pulpit ever preached to the heart. There are men and women who bear life's disappointments because they have intellectual resources above the average of the race. Robert Hall could study under the pressure of acute pain; Scott could dictate a novel while suffering from actual torment; Maria Edgeworth wrote to distract her mind from the toothache. Study and meditation, science and literature have cheered the exile, softened the pillow, and strengthened the backbone of many a man. Within our generation two Russians of high rank were on the same day banished to Siberia; one fretted himself into madness and suicide, the other devoted himself to natural history and made himself at home in his new environment. Neuralgia and partial blindness could not quench the thirst for knowledge that burned in the soul of Francis Parkman, and the weight of bodily infirmity did not crush the mental vigor of Dr. Johnson or the ceaseless industry of Bishop Schereschewsky. There are mental treasures which help the student to bear his load, however weighty it may be.

Saints and scholars leave an impression on the minds of those who have known them. Long after they have departed we recall the unearthly goodness in the saint's face, the deep thoughtfulness in the scholar's eyes. We know that religion and learning have their heroes and martyrs, and always will have them. But how can we explain the undevout, rough, stupid, ignorant people who bear so many troubles and never weaken in the fight or weary in the race? Think of a farmer on a miserable little patch of ground, in debt, never thriving, with no leisure to read or study, with no capacity to profit by leisure if he had it, and no prospect of seeing his children rise above his level. Yet this man works on through years of poverty; he does not run away, he does not cheat anybody, he endures the malaria and the mosquitoes, and seemingly he is not cheered by any prospects of this world or of the world to come. It is easy to pronounce such a man dull and uninteresting, but there are people with college diplomas, who have shed tears over melodious hymns, who have not shown as much endurance as he has.

Sometimes we meet with dull women, whose expressionless faces indicate that poetry and devotion have never come to them. A woman of this type may have a drunken husband, wayward children, hard work, a small revenue; she lives at a distance from her kinfolks; she has no friends among the neighbors; she can hardly read; she is not prayerful; and yet she does not go insane or cut her throat. How can that woman endure life? Yet she does endure it for many years. It never occurs to her that she is heroic, and none of the girls who weep over the heroines of novels spend much time in visiting her poverty-stricken abode or in thinking over any plan to help her out of her troubles. It is not rare to hear whining complaints from those who have culture and religion to help them in life's struggle, nor is it rare to meet with a fortitude, half Spartan and half-Indian, among those to whom apparently the intellectual part of life is unopened and the spiritual part unknown.

Perhaps in all these stolid, silent, dogged people there is a nobility human eyes cannot see. It may be that they are seeking after God, if haply they may find Him, not knowing that He is not far from any one of us. They are not attractive people—that is, they do not win the lively and superficial to their side—but they attract the notice of the meditative part of humanity. A mine laborer whose tasks keep him under-

ground nearly all his life, and whose wife is a common scold; a coal-heaver on an ocean liner; a scrub-woman in a many-storied building; a night watchman, who has to snatch his sleep in a noisy alley—these are not the types of character sweet girl graduates select for the subjects of their essays. But Thomas Gray thought of people of this kind, and John Wesley brought to many of them a hope they needed more than can be expressed. It is a noble work to open reading rooms in streets wherein these dull yet heroic types abound; it is nobler still to lead them to a Light that shineth in darkness. If they are not easily led, if they refuse to be led, still let not the critic be disdainful. The man or woman who does not know the solace of reading, the charm of music, the spell of art, the brightness of science, the comfort of faith, and yet is sober, honest, good-humored, reliable, industrious, and patient under long-continued adversity is to us incomprehensible. We must leave such characters, stupid and yet strong, to One who does not despise the work of His own hands.

KNOW WHAT YOU BELIEVE.

SOMEWHERE in George Eliot's *Scenes of Clerical Life* we meet an honest chapel-goer who thus gives her experience:

"It seemed very odd to me for a long while the preachin' without book and stannin' up to one long prayer instead of changin' your postur. But la! there ain't nothin' that you mayn't get used to in time: you can always sit down, you know, before the prayer is done. The ministers say pretty nigh the same things as the Church parsons, by what I could ever make out, and we are out of chapel in the mornin' a deal sooner than they are out of church. And as for pews, ours is a deal comforabler than any in Milby church."

"Mrs. Jerome, you will perceive, had not a keen susceptibility to shades of doctrines, and it is probable that, after listening to Dissenting eloquence for thirty years, she might safely have reentered the establishment without performing any spiritual quarantine."

And we cannot help thinking that, in matters of doctrine, Mrs. Jerome is only one of many. Why such ignorance should exist among those who profess and call themselves Christians, those who have had opportunities for acquiring an understanding of what they are supposed to believe, grows more and more of a puzzle as the world grows wise in other matters.

"I am an Episcopalian because my mother was one. If she had been a Baptist, I suppose I should be a Baptist."

The flesh-and-blood speaker of these words was a woman of far more than ordinary intelligence, and of all of the educational opportunities that wealth could afford. But she was afraid of being thought narrow, and so broadened out in the expression of her sentiments until her enemies might have accused her of disloyalty to her Church.

"Why I am an Episcopalian" is surely one of the "whys" that children might be allowed to ask even in those well-regulated families that hold to the old-fashioned prejudice against such a question from a child. A little girl whose "whys" had been discouraged, and who had stuck fast in the first part of the Church Catechism, rather surprised a company of grown-ups on one occasion by wishing she might attend the Baptist Sunday school that she had once visited. Her response to a grown-up "why?" was startling: "Because the Baptists don't renounce the devil and all his works."

That education in matters doctrinal was regarded as of little importance where the laity was concerned, even in the olden time before liberality of opinion began to prevail in such matters, we may gather from what the historian tells us:

"Men will fight to the death or persecute without mercy for a Church whose creed they do not understand and whose precepts they habitually disobey."

It was a Churchman of this variety who, on the accession of his sacred majesty Charles II., returned thanks that now he could again hear the blessed Apocrypha read in church.

To give a reason for the faith as well as the hope that is in us is a duty when such a reason is demanded. "Oh, I was born an Episcopalian, and could not be anything else if I tried!" is an answer that satisfies no one but the speaker. The Church needs defenders as well as adherents, and to be a defender one must be armed with some knowledge of doctrine, knowledge which few are not in a position to acquire.

C. M.

Do to OTHERS what you, putting yourself in their place, might reasonably expect them to do to you.—Keble.

Parish Clerks of a By-Gone Age.

BY JOHN DE MORGAN.

TN the history of the Church of England perhaps no chapter is more replete with incidents grave and gay than that which relates to the parish clerk as he was known up to two generations ago. The growth of cities, the division of parishes, and the innovations of modern times have changed the conditions under which the parish clerk "lived and moved and had his being."

In the year of grace 1233 Henry III. of England granted a charter to the "Ancient Corporation" of Parish Clerks, designating their corporate name as "The Fraternity of St. Nicholas." In the earliest law lists of the City of London we read of this fraternity being recognized as one of the "Companies of the City of London," having its headquarters at the Companies' Hall, Silver street, and holding quarterly meetings there, at which meetings the members "did soberly and orderly in full livery, assemble." To be allowed to wear a livery was at that time a privilege of no slight importance.

A hundred years ago the parish clerk was a notable personage in every English parish; and there was never a baptism, marriage, or funeral at which he was not a most important factor. We read of him as wearing "short knee breeches and swallow-tailed coat, with a box hat," sometimes with a gold band around the hat, and occasionally with a broad garter of velvet round his left leg.

That the clerk was a very important personage can not be doubted. Sometimes he employed an assistant whom he named his curate, and this curate was considered good enough for many ordinary occasions, though it was but seldom that he officiated where a good fee was likely to be given. In some parishes the position had, by long custom, become hereditary, son succeeding father in the office for many generations.

In some old churches the pulpit was a "three-decker," the highest deck being the pulpit proper, the next lower being occupied by the curate or assistant rector, and the lowest by the clerk.

It was the duty of the clerk to make the responses and to lead the singing, hence a clerk was generally selected for his good voice and skill in music. From his pulpit he would lead off with a fine, clear voice whilst "the singing men and singing women" in their separate galleries would follow as best they could.

It will be seen that the clerk was a very necessary adjunct to public services. The appointment of parish clerk was vested in the vicar or minister of the parish for the time being, and is founded on the ninety-first canon of the Church of England, adopted in the year 1603. This canon recites that

"The said clerks shall be of 21 years of age at least, and known to the said parson, vicar, or minister, to be of honest conversation and sufficient for his reading, and also for his competent skill in singing, if it may be. And the said clerks so chosen shall have and receive their ancient wages without fraud or diminution, either at the hands of the churchwardens at such times as has been accustomed, or by their own collection according to the ancient custom of every parish."

That canon is the one under which clerks are appointed to-day in such parishes of the Church as retain that office. The parish clerk was primarily the vicar's officer, and was oftenest in close communication with him. He would keep the vestments, and would prepare the altar and provide the elements for the Holy Communion. It was his duty to keep the priest in touch with the people, by going about and finding out the needs of the communicants and so acting as the vicar's confidential agent.

Until the seventh year of the reign of Queen Victoria it was almost impossible to remove a clerk after he was once appointed; the only means of doing so would be an action before the ecclesiastical court, the vicar having to bear all the expenses of the suit.

There are many incidents, well authenticated, which border on the ludicrous. The celebrated Dean Burgon was once preaching in a country church which possessed the three-deck pulpit, and on a certain Sunday morning the curate made several announcements, including a statement that the Dean, who was in the pulpit above him, would in the afternoon administer holy baptism, and invited persons to bring their children. The clerk who was very deaf, caught here and there a word, and imagined that the curate was referring to a new hymn book which was then being introduced. Resenting what he imagined to be an

interference with his prerogative, he added in a loud voice, greatly to the amusement of the congregation, "Yes, them as 'as 'em is to bring 'em to church at three o'clock, and them as 'asn't 'em can get 'em at the Vicarage, a shilling each, but with red backs three-pence extra."

Canon Eddowes, in a lecture on "The Church of England Fifty Years Back" told this story: The old parish clerk, after ringing two bells at the west end of the church, came up to the chancel, where the curate had put on his surplice behind the high curtained end of the squire's pew, the church not being possessed of a vestry, and was looking at his watch with a nervous anxiety to keep the exact time for beginning the service. To his surprise the clerk, after saying to him in an audible voice, "You must wait a bit, sir, we ain't ready," climbed up on the Communion table and stood looking through the window. The curate was full of reverence for holy places, and, horrified at the sight of the clerk standing on the Communion table in full view of the congregation, called out "Come down, do please come down," to which the clerk replied, "I can see best where I be," then added in a low voice, "I'm watching the squire's garden gate, and I'm waiting to see her Ladyship come out." In another minute he exclaimed "Here she be, and the squire; get ready to begin." He clambered down and took his place at the clerk's desk below the pulpit.

In another case the clergyman had commenced "When the wicked man—" when the clerk interrupted him with the exclamation, "He ain't come in yet, sir," meaning that the squire had not entered the church.

It was the duty of the parish clerk to secure "a supply" in the case of the absence or sickness of the vicar. One clergyman who was summoned to take a service at a small village was rather taken aback when the clerk apologized for inviting him in this manner: "I am sorry, sir, to have brought such a gentleman as you to this poor little place. A worse would have done if we had only known where to find him."

Another clergyman, wanting to be friendly with the clerk, remarked as he walked with him: "It looks as though we might have a storm to-morrow." The clerk replied, "Ah, sir, they do say that the hypocrites can discern the face of the sky."

From these anecdotes, which are vouched for as being true, it will be seen that the clerk was not always an educated man, neither was he possessed with any very great reverence for sacred places, but his importance was certainly made manifest.

The parish clerk of a century ago was always supposed to be a sober and steady man, as sobriety was known then, but we read that it was "not to be charged against him" if he only got "tiddley" some four or five times a year, on what the Bishop might deem "fit and proper occasions." At other than these times he was supposed only to drink "home-brewed," which was the general drink of the farmers and middle class generally.

In the *Gentleman's Magazine*, somewhere about the end of the year 1798, there appeared a poem extolling the services of one Richard Ward, clerk of Bradford parish church, written by the vicar, the Rev. William Atkinson:

Come, let us sing and join our lays
In two last staves to Richard's praise;
Who, when alive, did loudly call
On us to laud the Lord of all.

O Richard, when thy voice went forth,
And filled the house of God,
How soon erect was every ear,
And waked was every nod.

Let others chaunt in modern rhyme
To Tate and Brady's song:
'Twas thine old Sternhold to proclaim
In metre fit and strong.

In milder note the modest bride
Thy powerful sanction heard,
The closing word that straight confirm'd
The christen'd and the interr'd.

Go, peaceful shade, go join the choir
Of Hopkins, faithful layman,
Whilst all the flock in graceful part
Returns one final Amen!

The old type of parish clerk has become a thing of the past except in very old and extremely rural parishes, but his eccentricities and peculiarities live in the memory of the older men.

WHAT FILLED THE BLUE BOX.

(FOUNDED ON FACT.)

BY MARY RICHARDS BERRY.

THE little blue box tumbled to the floor.

There was no rattle of loose coins as it fell, only the sound of emptiness of a paper box.

Mrs. Peters wearily stooped to pick it up, and said half aloud as she replaced it on the mantel,

"Guess they left you at the wrong house! I ain't got no money for any United Offering, and I don't believe in missions, anyhow! I don't see how I come to let Mis' Baker leave it; but I thought it would be the quickest way to end her talkin' on how the money from these boxes pay for the women missionaries to go to Chinay, Japan, Alaskey, and such places. They'd better stay to home, I think! What's the use of women trottin' off like that? It's bad enough to have the men gettin' this gold-fever, and startin' off to make their fortune in Klondike, while they leave us wives home to support the family."

"Come in! Oh, good afternoon, Mis' Thompson, glad to see you! Set down, won't you? I'll just get the baby, for I hear him crying to get up."

And in a moment she was back again with the two-year-old Jamie tucked comfortably under one arm, from where he was soon transferred to a still more comfortable lap.

"You haven't been hearing any news from Dawson lately, have you, Mis' Peters?" inquired her neighbor, as she took up her knitting and rocked in tune with her hostess.

"No, but I can see that you have; did your husband say anything about my man?" asked Mrs. Peters in reply.

"Yes, I had a letter from Sam this morning, saying that he was contented with the gold he had made, and is coming home as soon as he can get out. He asked if your husband had come home; said he only stayed with him a couple of months, and then moved on, and Sam had lost track of him."

"That was always the way with Dave, he was always 'movin' on.' He wrote me a few times that he hadn't found no luck yet, but he would in the next place, that he was movin' on. But nothin' never came of it, and I ain't heard from him now in 'leven months. It's kind of hard on Jamie, here, but Dave was doin' it for him; said he wanted his child to have some comforts in life. But I think it would have been better if he'd a' stayed home, and earned the meat and potatoes at his blacksmithin', and let the comforts go, 'stead of goin' off on this wild-goose chase after gold in such a God-forsaken country as Alaskey!"

"Mis' Baker left one of them United Off'ring boxes here the other day, but I was just thinkin' to myself, 'fore you come in, that I guessed missions wouldn't get much out of me, it takes all the sewin' I can get from the factory to keep this boy fed. I ain't got much hopes now of Dave's ever comin' back; it is pretty easy to lose the way and die up there, I guess. That's what I dread most, the thought of his dying all alone, perhaps, with no one near him to say even a prayer over him. I wouldn't care if he never brought back a grain of gold if we could only be together at the end!" and Mrs. Peters used the corner of her apron to check the tears before they fell on the curly head resting on her arm.

"There now, cheer up, do, Mis' Peters! Dave'll come back all right, and probably bring a bigger fortune than all the rest; who knows!"

And with further words of comfort Mrs. Thompson finally rose to leave, promising that as soon as her husband returned she would let Mrs. Peters know.

But spring came, and summer followed, bringing Sam Thompson with it but no word from Dave Peters; nor could Mr. Thompson give his poor wife any information concerning him beyond what she already knew.

Then one day in the early fall there was great excitement on the street, for the expressman had stopped at Mrs. Peters', and carried in a small, but apparently heavy, wooden box, for which she gave the receipt, and declined the offer to open it for her.

"Guess Dave has sent you a gold-brick from Alaska!" the expressman had commented; but somehow Mrs. Peters knew that it was not a "gold-brick" which the box contained, and she wished to be quite alone when she opened it.

Carefully she removed each piece of the cover, and economically pulled out each nail. First came a few folds of newspaper, and then she saw what the box contained.

There were only three things, a letter addressed to her;

a small worn Testament, and a baby's little blue stocking, which was filled with something, she did not notice what.

She lifted out each article and, placing them on the table, she stood and looked at them. There were no tears, but her lips were pressed tightly together, and her hands shook as at length she took up the letter, and mechanically opened it.

It was written from the Mission Hospital at —— by one of the nurses, and the words were simple and few as it told how Dave had been brought to the hospital in an advanced stage of pneumonia. How they had done their best to save him but, unable to do so, the missionary stationed there had given him a Christian burial. Before he died he asked them to write home, and tell his wife that he had had no luck yet, and that his love was all he had to send to her and "the kid."

"His companions from the mining-camps," the letter went on to say, "brought this Testament and little sock to the hospital with him; for they had found them over his bunk, and his last hours were comforted by the words of the one, and he died with the other in his hand. His companions, however, asked to be allowed to fill it with some of their nuggets, which they send to you and 'the kid.'"

"Muver, take me up!" and the pleading of the baby voice recalled the grief-stricken mother from her stupor.

"Baby, baby," she sobbed as she held him close to her breast, "he ain't never comin' back! He has 'moved on' for the last time!"

"Pity stones!" cooed Jamie, who had become deeply fascinated in his discovery of the nuggets.

"No, baby," said his mother, gently releasing them from his tiny fists; "we have managed all this time without 'em, and I guess we can get on the rest of our lives without 'em; so see, let's put 'em all in this blue box and say—God bless the missionaries, 'specially in Alaskey."

CONSECRATION OF TIME.

By C. H. WETHERBE.

CHISTIAN people speak much in favor of the consecration of one's money to the specific service of God. They regard it as their duty to devote at least a portion of their income to the work of the Lord's kingdom. But it may not have occurred to some of those people that it is one's duty to consecrate his time to the cause of his Lord. Christian consecration is by no means confined to one's money, or to his material possessions. There is nothing in the Scriptures which indicates that there is such a limitation. But there is a distinct demand for the consecration of one's self to the service of God; and such personal devotement includes one's time, as well as his money and talents.

There can be no real separation between one's money and one's time. In a practical sense, time is equivalent to money, or material wealth. The man who earns money must take time to procure or earn it. A laboring man's time may be said to be worth three dollars a day, both to himself and to his employer. If such a man consecrate one-tenth of his earnings to the cause of God, it means that he consecrates one-tenth of his time to the cause, or at least that proportion of the time which he occupies in labor.

But a complete consecration of one's time to the service of God necessarily covers larger ground than this. It means the devotement of all of one's time to God. Yet this does not signify that one must devote all of one's time to religious services. On the contrary, the most of Christian men and women must engage in some form of business. Family affairs must be attended to. Personal support must be had. Civic duties must be fulfilled. And yet all the while there may be a consecration of one's time as truly as when one attends a Church service, or gives a portion of his income to sacred purposes. The great lesson is: one's time belongs to God as truly and fully as does anything which one possesses.

THE LIGHT from the empty tomb of Jesus has flooded the centuries and fills our hearts with glory and gladness. It has cleared many mysteries, solves many problems, comforted many sorrows, and sweetened many sad experiences. Its effulgent glory has started songs of joy in seasons of solitary repining, and has swept the soul out into exultant rejoicing. "Thanks be to God for His unspeakable Gift!"—*Christian Observer*.

"WE WHO have been keeping the feast, may we keep what the feast means, may we keep the faith, and serve as faithful stewards of the grace of God."

Church Kalandar



April 3—First Sunday (Low) after Easter.
.. 10—Second Sunday after Easter.
.. 17—Third Sunday after Easter.
.. 24—Fourth Sunday after Easter.
.. 25—St. Mark, Evangelist.

KALENDAR OF COMING EVENTS.

April 12—Louisiana Diocesan Convention.
.. 13—Massachusetts Diocesan Convention.
.. 19—Mississippi Diocesan Convention.
.. 19—Conv. Miss. Dist. of New Mexico.
.. 20—Western Mass. Diocesan Convention.
.. 20—Conv. Miss. Dist. of Arizona.
May 3—Dioc. Conv. New Jersey and South Carolina.
.. 10—Dioc. Conv. Kansas City, Harrisburg, Dallas, Bethlehem, Penna.; Conv. Miss. Dist. Spokane.
.. 11—Dioc. Conv. Alabama, Arkansas, Florida, Michigan, North Carolina, Tennessee, Texas, Washington.
.. 17—Dioc. Conv. Long Island, Rhode Island, West N. Y.
.. 18—Dioc. Conv. Los Angeles, Maine, Nebraska, Pittsburgh, So. Ohio, Virginia, West Texas.
.. 21—Dioc. Conv. East Carolina.
.. 24—Dioc. Conv. Chicago, Iowa, Kentucky, Missouri.
.. 25—Dioc. Conv. Maryland, Minnesota.
.. 31—Dioc. Conv. Southern Virginia.

Personal Mention

THE REV. ELLIS BISHOP, professor of Pastoral Theology and Christian Evidences in the Berkeley Divinity School, has tendered his resignation, to take effect at the close of the current year, and has accepted the rectorship of St. George's Church, Bridgeport, Conn. He will take charge of this parish on April 1st, but will continue to live in Middletown until his work at Berkeley is completed.

BISHOP BRENT, who recently returned to the Philippines from a visit to Guam, will during April be in Manila. Early in May he expects to sail for Europe to attend the World Missionary Conference in Edinburgh, in accordance with his appointment by the Board of Missions as delegate. Between May 1st and July 1st, letters on any necessary business should be addressed to him care Church House, London, England.

The address of the Rev. THADEUS A. CHEATHAM, rector of St. Luke's Church, Salisbury, N. C., who has been in charge of the services at Pinehurst, N. C., during the winter, is now changed to Salisbury, N. C.

THE REV. GEORGE A. HANNA, for three years curate at St. Agnes' chapel, Trinity parish, Manhattan, has been elected rector of the Church of the Holy Communion, South Orange (diocese of Newark), N. J.

THE REV. J. W. CANTREY JOHNSON, rector of the Church of the Good Shepherd, Lake Charles, La., has resigned that parish and will become rector of St. John's Church, Roanoke, Va., effective May 1st.

THE REV. HARRY S. LONGLEY, for eleven years rector of Christ Church, Binghamton, diocese of Central New York, has been appointed Dean of All Saints' Cathedral, Spokane, Wash., and the nomination of Bishop Wells has been confirmed by the Cathedral chapter.

THE REV. W. A. MITCHELL has resigned from the staff of the Church of the Advent, Boston, and has returned to England. He came to America at the Advent season last autumn.

THE VERY REV. FATHER RAPHAEL, O.C.C.A.S., formerly Robert Josias Morgan, 2135 Webster Street, Philadelphia, Pa., now priest of the Greek Orthodox Church, sailed on the 5th instant per S. S. *Athenai* for travels in Europe and the Orient, and requests that mails directed to him at *Posto Restante*, Athens, Greece, will be forwarded en route.

By REQUEST of the vestry and congregation of St. Mark's Church, Jonesboro, Ark., the Rev. CHARLES L. W. REESE has withdrawn his acceptance of St. Andrew's, Marianna, Ark., and will remain in charge of St. Mark's.

THE REV. THADEUS A. SNIVELY will return from Europe this month, and his address for mail matter will be No. 31 Thomas Street, New York.

THE REV. WILLIAM A. STIRLING has resigned the rectorship of St. John's parish, Mount Morris, N. Y., which he has held for the past fourteen years.

THE REV. JOHN SWORN has been admitted to the Episcopal Hospital, Philadelphia, to undergo an operation.

The address of the Rev. CHARLES NOYES TYNDELL is St. John's Rectory, Fayetteville, N. C.

THE REV. CHARLES K. WELLER has been appointed by the Bishop of Atlanta to be secretary

of the diocese, to serve instead of the Rev. CHARLES TYNDELL, removed to North Carolina. Address all communications to College Park, Atlanta, Ga.

THE REV. SAMUEL G. WELLES, former rector of St. Luke's Church, Cincinnati, Ohio, has accepted the rectorship of St. Luke's Church, Chickasha, Okla., and has commenced his new duties.

THE REV. GLENN W. WHITE has been elected rector of Christ Church, Albion, N. Y., succeeding the Rev. FRANCIS S. DUNHAM. He should be addressed at Christ Church Rectory, Albion.

ORDINATIONS.

DEACONS.

EASTON.—At Holy Trinity Church, Oxford, of which as a boy he was a member of the choir, on March 31st, by the Bishop of the diocese, Mr. HERBERT F. SCHROETER. The candidate was presented by the rector, the Rev. George C. Sutton, D.D., the Rev. J. G. Gant read the Litany, the Rev. W. N. Weir the epistle, and the newly-ordained deacon the gospel. Other clergymen present besides those mentioned were the Rev. Wyllis Redd, D.D., and the Rev. Thomas B. Barlow. The Rev. Mr. Schroeter will be placed in charge of St. James' Church, Port Deposit.

PRIESTS.

KENTUCKY.—On Easter Even, at St. Paul's Church, Louisville, the Rev. W. R. PLUMMER, a former Methodist minister, was advanced to the priesthood by the Bishop of the diocese. The candidate was presented by the Rev. John Mockridge, rector of St. Paul's, and the sermon was preached by Bishop Woodcock. Mr. Plummer will continue his work as assistant at St. Paul's Church, Louisville, and is also in charge of St. George's mission, Parkland.

DIED.

BISHOP.—Suddenly, at his home in Bridgeport, Conn., SIDNEY BISHOP, M.D., beloved son of the late Rev. Ethan Ferris Bishop, in his 62d year.

BROWNE.—In Providence, R. I., March 21, 1910, BERTHA, wife of K. D. BROWNE, of Providence and daughter of Catherine and the late Samuel Burt of Ogden, Utah.

HUGHSON.—Entered into rest, at Grace Hospital, Morganton, N. C., after a long illness, MARJORIE, beloved daughter of the late Rev. Walter and Mary HUGHSON.

LITTELL.—Entered into rest, at Kingston, N. Y., early on Easter Even, KATHARINE DIBBLEE, wife of the late David Finley Littell. Funeral from St. Luke's Church, Clermont, N. Y., on Easter Monday, March 28th.

TRIPLER.—At St. Stephen's Rectory, Grand Island, Neb., on Monday in Easter Week, March 28, 1910, EUNICE TRIPLER, widow of Gen. Charles S. Tripler, U. S. Army, in the eighty-eighth year of her age. Burial in Detroit, Mich.

MEMORIALS.

DAVID DUFFIE WOOD, MUS. D.

On Easter Day, *Anno Christi* 1910, DAVID DUFFIE WOOD, Mus. D., organist of St. Stephen's



DR. DAVID D. WOOD.
[Photograph by F. Gutekunst, Philadelphia.]

Church, Philadelphia, departed this life in the 72d year of his age, after completing forty-six years of ministry in the choral worship of this parish as organist and choirmaster.

For sixty-nine years the light of common day

was denied him. From a child he was a student in the finest of the fine arts; when he died the Church lost one of her most faithful and distinguished musicians.

My own acquaintance with Dr. Wood began nearly or quite forty years ago. Each Sunday morning and evening my father escorted Davy Wood, as his friends fondly called him, to and from St. Stephen's Church. In these quiet walks I used to wonder at all the knowledge the blind organist possessed of musical instruments, harmony, counterpoint, and composition. His wonderful memorizing of the words and music of hymns, canticles, and anthems was a constant source of astonishment. The wonder grew as one observed his almost instant acquaintance with new and strange organs and his matchless recitals on them. And as the years have come and gone, thousands have admired the artistic sincerity of his organ playing, and have been truly edified. As it is said of Bach, of Handel, and of other great masters, 'that they found in their organs a voice by which they could praise God,' so may it be said of the life-work of the lamented Dr. Wood.

Graced with true humility—a just estimate of self; of reverential address and gentle humor; ever strictly adhering to the canons of good taste: true and just in his dealings; diligent in charitable work for people afflicted with blindness; devoted and loving toward little children: all these charming characteristics greatly endeared him to pupils and to friends in several generations.

Thus musing on the past we bid him an affectionate Farewell! Shall we not pray for his dear departed soul that the prophecy in all its fulness may come true: "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."

(Signed) JOHN KELLER.

Newark, N. J., April 2, 1910.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, in large Eastern parish, an assistant priest, unmarried, under forty, thorough Catholic, graduate. Must be able to sing Mass, and to preach acceptably. Address, with references and photograph, SAINT ALBAN'S, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST wanted for St. John the Evangelist's Church, Montreal. Communicant. Choral Eucharist. Good choir trainer essential. Apply to the rector, the Rev. ARTHUR FRENCH 158 Mance Street, Montreal, Canada.

WANTED, a graduate nurse in a mission hospital; also a worker desiring hospital experience. Not a training school. Address G, LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

POSITION as organist and choirmaster by a young man contemplating orders with opportunity for parish, institutional, or Sunday School experience in connection. Catholic Churchman. Successful with boys. Chicago or vicinity preferred. Address for personal interview SERVICE, care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER, highly recommended, trained under English Cathedral men, exceptional ability, expert trainer boys' voices, successful developer of choral organizations, desires change. Good opening essential. Address "MUSICIAN," LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires to make a change. Accustomed to choral Eucharist. Good modern organ first consideration. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

A CANDIDATE for orders and a student (colored) at an Episcopal seminary, anxiously desires mission work for the summer, to begin about last of May, or other work. Address ALPHA, care LIVING CHURCH, Milwaukee.

CHURCHWOMAN would like position in Buffalo with a Church family, either as companion to elderly woman, or to assist in care of a child. Address CHURCHWOMAN, THE LIVING CHURCH, Milwaukee.

PRIEST, of sound Churchmanship, young, married, graduate of university and seminary, experienced, desires rectorship. Address X, care LIVING CHURCH, Milwaukee.

LONDON VISITORS.

LONDON, ENGLAND.—Church people when staying in London are cordially invited to visit Messrs. Mowbray's unique Showrooms at 28 Margaret Street, Oxford Circus, W. The collection of Church Literature, Religious Pictures, and Ecclesiastical Silver and Woodwork, Embroidery, etc., is unsurpassed in England. THE LIVING CHURCH may always be found on their counters.

THE PASSION PLAY.

OBERAMMERGAU PASSION PLAY. May-September. Best reserved seats, two days' board at house of Anton Lang (the Christus) return first-class rail from Munich, text-book, all tips, \$30. With driving tour to Royal Castles in Bavarian Highlands, \$50. Excellent accommodation; altogether four days. Mrs. JOURDAN HERBST, Leopoldstrasse 9/iii, Munich.

Reference: Rev. W. T. Crocker, rector Episcopal Epiphany Church, New York City.

PARISH AND CHURCH.

THIE INDIANAPOLIS VESTMENT BAG may be obtained for \$2.50. Satisfaction guaranteed. Send cash with order or write for circular. Address: THE INDIANAPOLIS VESTMENT BAG, Holland, Mich.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fifteenth Street, Chicago.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNEES ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PPIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. Miss LUCY V. MACKRILL, Chevy Chase, Md.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A., CERTIFIED PUBLIC ACCOUNTANT, PITTSBURGH, PA.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). ST. EDMUND'S GUILD, 883 Booth St., Milwaukee.

FLORIDA HOMES.

REALLY, tropical Florida. At the extreme southern end of Peninsula, where tropical fruits grow safely; where summers are pleasant and winters delightful. Perfect health, pure water. Constant breezes from Gulf or Ocean. Ten acres enough. Easy terms offered. TROPICAL CO., Box 614, Jacksonville, Fla., or Modello-Dade Co., Fla.

TRAVEL.

BOYS' TOUR to Europe and Passion Play. Small party from Chicago via Quebec. Tramping, camping, and coaching. England and Continent. Six weeks, \$175. GEORGE A. RIEDER, West Side Y. M. C. A., Chicago.

HEALTH AND SUMMER RESORTS.

FOR RENT, furnished, St. Mary's Rectory, Point Pleasant, New Jersey, from June 17th to September 12th. Nine rooms and bath. Priest's study reserved. Trolley direct to ocean. Next door to church. Apply to the Rev. HARRY HOWE ROBERT, Point Pleasant, N. J.

THIE PENNOVER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOVER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

APPEALS.

A HOME FOR CHURCH WORKERS.

The Sisters of the "Order of St. John the Evangelist," in Colorado, founded by the Bishop about six years ago, and who have continued to work in the diocese during that time, are desirous to have a house, where they can live and have others join them in the work of the Church. So large a proportion of our population comes from the East, who need the ministrations of the Church, that we feel justified in appealing to Eastern Church people to help us in the effort we are making for this purpose.

A fund has been already started amounting now to several hundred dollars, and it will take only a few thousand dollars to enable us to have a "Home for Church Workers" from which trained women can go forth, under direction of the Bishop, to parishes in the city where such workers are desired, and to the various mission stations of the diocese.

A lady, whose father and grandfather were in the ministry, lately returned to Denver, with her husband and two little boys, having lived for three years on their ranch, where she had had no Church privileges.

We are sending mission women to foreign countries, forgetting our own scattered families in this great Western land. Every Missionary Bishop would welcome such helpers, if they would be provided for. And a "Home" would do this, as people would be moved to contribute to its support, and those who come into it would also do their part. But the Home must be secured, as a place of refuge and rest for the workers, so that, as they go for a time perhaps to certain places, visiting the families and gathering the children into Sunday school, etc., they would know that a Home was ready for them to return to, and "rest awhile" as our Saviour did to His weary disciples—going forth again with renewed courage to take up the work in the same or another place.

Are there not some Churchmen or women among you, who have the means and the heart, to help us get a "Home for Church Workers" in the diocese of Colorado?

Contributions can be sent to SISTER HANNAH, St. Mark's Church, 1160 Lincoln Street, Denver, Colo.

I am very glad to commend this appeal of Sister Hannah. The Sisterhood cannot grow, or do its work properly, without a House of its own. CHARLES SANFORD OLMSSTED, Bishop of Colorado.

NOTICES.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

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The Church at Work

THE BISHOP OF CONNECTICUT AT
ST. MARGARET'S SCHOOL.

A very pleasant incident of the annual visitation of the Rt. Rev. Chauncey B. Brewster to the churches of Waterbury, Conn., which occurred on March 6th, was his visit, on Monday, March 7th, to the diocesan school, St. Margaret's. Here he made an address upon "Loyalty," emphasizing four phases of this important element of character: loyalty to oneself, to one's friends, to one's work, and, above all, to one's God; afterward remaining for an informal talk with teachers and pupils. He expressed himself as much gratified with the continued prosperity of the school under its new principal, Miss Emily Gardner Munro, and with the way in which the diocesan character of the institution is being maintained. The teachings of the Church are carefully emphasized, the seasons of the ecclesiastical year duly explained and observed, and the classes of young women who go out from St. Margaret's, year by year, are loyal to the Church and her ways and prepared to carry on Church work. Even pupils whose natural affiliations are with other Christian bodies gain an intelligent understanding of Church methods and history which is invaluable in these days of agitation for unity. St. Margaret's offers special advantages to the daughters of clergymen, many of whom are numbered among her graduates.

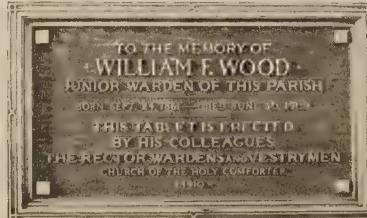
SIXTY-SIX YEARS' SERVICE IN ONE
PARISH.

REFERENCE was recently made in these columns to the long service in the Church of the Rev. Dr. Leakin. This notable record is equalled by that of the Rev. Thomas C. Yarnall, D.D., who has the record of being longer connected with one parish than any other one of the clergy of the Church now living. Dr. Yarnall was made deacon in 1843 and advanced to the priesthood in 1844. His first charge was in Wilkes Barre, Penna. The first Sunday after Easter, 1844, Dr. Yarnall entered upon his long rectorship at St. Mary's, Hamilton village, Philadelphia; in the autumn of 1898, fifty-four years after, he resigned and was immediately elected *rector emeritus*, which he still is. For several years after that event he took a fair share of the

services and during the summer months, sometimes for weeks at a time taking all of them. Dr. Yarnall is in his ninety-fifth year and his mental faculties are well preserved.

EASTER MEMORIALS AND OTHER
GIFTS.

A MEMORIAL tablet of bronze has been erected in the Church of the Holy Comforter, Kenilworth, Ill., to the memory of Mr. William F. Wood, late junior warden of the parish, by the rector, wardens and vestrymen. The prayers of benediction were read on Easter Day by the rector, the Rev. E. Reginald Williams. The parish also received



a pair of Eucharistic lights of rare design and unusual beauty, given by Mrs. George B. Dryden in memory of her grandmother, Mrs. Maria Eastman, sometime of St. Paul's Church, Rochester, N. Y., and a processional cross from Mr. and Mrs. H. R. Wakem, in memory of Miss Mary Wakem, a devoted communicant of the Church of the Ascension, Chicago.

EASTER GIFTS presented to St. Mark's Church (Dorchester), Boston, Mass., include the following: The Girls' Friendly Society gave a white dossal and embroidered frontal for the altar, a pair of brass alms basins was given by Mrs. Nettie Varney, wife of the senior warden, and a pulpit was presented by Mrs. Lawrence Swindlehurst and her son. The pulpit is of heavy brass and oak, dignified and attractive, and was furnished by Bigelow, Kennard & Co. of Boston at a cost of \$500. It is in loving memory of Amos Lawrence Swindlehurst, one of the incorporators of St. Mark's Church and a member of its first vestry, and bears a suitable inscription.

THROUGH a very general subscription by the people of the diocese of Nebraska, a bronze tablet has been placed on the wall of the sanctuary of the Cathedral in memory of the Rt. Rev. George Worthington, D.D., the late Bishop of the diocese. The tablet was unveiled by Bishop Williams on Easter morning at the six o'clock celebration of the Holy Communion. Mrs. George Worthington has had a brass plate placed over the door leading to the Worthington Memorial chapel in the Clarkson Hospital and has further offered to give the private communion vessels of the late Bishop for use in the chapel.

A NUMBER of memorial gifts were used for the first time at the Easter Day services at St. Martin's, New Bedford, Mass., including a processional cross, vases for the side altar, an exquisite silver ciborium, a book rest for the altar, and a heavily embroidered altar frontal. Since the Rev. Francis B. Boyer has held the rectorship of the parish the Sunday school has more than doubled in numbers, the parish has met all its missionary obligations, and not in years have there been so many devoted communicants; the services are largely attended and all the parish activities have taken on renewed interest.

THREE handsome gifts were blessed at the morning service on Easter Day in St. John's Church, Camden, Ark. They consist of a fine memorial window, given in loving memory of Mrs. Aurelia Isabel Magill, by a devout member of the parish, and recently deceased; a Bible for the lectern, given by a member of the rector's Bible class, as a thank-offering; and three sets of altar cloths, white, violet, and green, made and presented by St. Veronica's Chapter of the Daughters of the King.

IN CALVARY church, Utica, N. Y., on Easter Day there was added to a series of memorial windows being placed in the south side of the nave a handsome window given by Mrs. Emily Bailey and the Misses Sabine, in memory of their parents, John and Elizabeth Sabine. The Sabines were faithful Church people, and on going to Utica from England many years ago attached themselves to Calvary parish.

A NEW BELL has been installed in the tower of Trinity Church, Ware, Mass., the gift of Miss Mary Stoors. This bell, and also the one recently placed in St. Matthew's

Church, Wilton, Conn., mention of which was made in these columns last week, were manufactured by the Meneely Bell Company of Troy, N. Y.

AMONG the thank-offerings and memorials presented to Christ Church, Sparkill, N. Y., were a very handsome solid silver and gold Communion service, consisting of chalice, paten, ciborium and lavabo, two large altar lights, two brass vases of unique design, and an altar book.

AT ST. PAUL'S CHURCH, Grand Rapids, Mich., a new memorial reredos of mahogany and of fine workmanship has been given by the parishioners in memory of Rev. Charles Donahue. This new gift was made to harmonize with the beautiful mahogany altar which the parish has possessed for several years.

THE SANCTUARY of St. John's Church, Mt. Washington, Md., has been enriched by the gift of a handsome credence shelf, in loving memory of Joseph Jackins, one of the founders and more than thirty years a vestryman of this church, and of his daughter, Emily J. Jackins.

A HANDSOME processional cross of brass was blessed by the Rev. Troy Beatty and used for the first time by the choir on Easter Day in Immanuel Church, Athens, Ga. It is a memorial to the two little children of Mr. and Mrs. C. H. Nickerson.

AT THE early celebration on Easter Day at All Saints' Church, Syracuse, N. Y., the new Communion service of nine pieces and a private Communion service were blessed. These sets were given by the late Mrs. Adelia Coons.

THROUGH THE efforts of the Altar Guild of the Church of the Good Shepherd, Grand Rapids, Mich., a complete set of linens, silk veils, burses, and a Churchly case for the same have been placed in the sacristy.

AN ACCESSION FROM THE METHODISTS.

IN THE course of a farewell sermon to the First Methodist congregation at Guilford, Conn., on the evening of Easter Day, the Rev. Francis Theodore Brown announced his intention of abandoning the ministry of the Methodist denomination and of seeking holy orders in the Church. His remarks came as a great surprise to his hearers. He stated, according to the local papers, that he looked forward to the uniting of all the Christian bodies in one Church, and that he saw the greatest opportunity for such union in the Episcopal Church. He said that he even looked for an ultimate union with the Roman Catholic Church but that this could never come about until the latter had given up the doctrine of the infallibility of the Pope. Mr. Brown will shortly take up work under the Bishop of New York.

GIFT FOR CHURCH INSTITUTIONAL WORK AT OMAHA.

RECENTLY the Church purchased the old Clarkson Hospital at Omaha, Neb., property which adjoins the Cathedral grounds, renaming it the Gardner Memorial Church House, and already the building has been renovated so as to give commodious offices for the Bishop and the diocesan secretary, together with suitable quarters for all the Cathedral parish organizations. Through the generosity of Mrs. M. O. Maul, a new building is to be erected on the lot east of the Church House in loving memory of her lamented son, who died a year ago. This building will bear the name "John Jacobs Memorial House" and will be given up more particularly to the institutional work in connection with the Ca-

thedral. Plans are under consideration to be presented to the Church House Association for their approval, and it is expected the building operations will be commenced shortly.

NEW CHURCH FOR ST. MARK'S PARISH, MILWAUKEE.

ST. MARK'S parish, Milwaukee, contemplates having a new church in the immediate future. It was so decided at the parish meeting on Easter Monday. Reports from the rector, wardens, and treasurer showed wonderful growth and prosperity for the past year. Since the coming of the present rector, the Rev. G. Heathcote Hills, the receipts have more than doubled, the attendance at public worship has increased fourfold, and fifty-eight new communicants have been added. All apportionments and assessments against the parish have been paid in full, the most significant being that of the apportionment for general missions of \$132. The



DESIGN FOR THE PROPOSED ST. MARK'S CHURCH, MILWAUKEE.

Easter offering for a new church amounted to \$1,000. The parish owns a fine corner lot at Hackett Avenue and Bellevue Place, in the midst of the choice and rapidly growing Lake Park district, where the present frame structure stands. Upon this site the new church, of which a picture is presented herewith, is to be built, work to begin as soon as possible, at a cost of \$40,000. The rector was appointed chairman of a Building committee of sixteen, including the eight members of the vestry, with full power to act. The proposed plan is from the architect's design furnished by Mr. Fitzhugh Scott, and contemplates a structure seating 500 persons, furnished with every known convenience and adornment for the devout worship of God. During the erection of the church the congregation will worship in the Guild Hall, which immediately adjoins on the same lot.

FEATURES OF THE EASTER DAY CELEBRATION.

THE UNUSUALLY fine weather which prevailed almost without exception over all parts of the country was no doubt greatly responsible for the large attendance at the various churches. The number of the communions made and the offerings appears to be larger than those of any previous Easter. Lack of space forbids more than a mere mention of the features of the various services.

ALBANY.—St. George's Church, Schenectady, reports the best observed Easter in the history of the parish. Out of a communicant list of about seven hundred fully five hundred made their communions, most of these receiving at the early celebration. The offerings were for missions, diocesan and general, and amounted to over \$1,000, of which, however, the Sunday school contributed \$250 as its Lenten offering.

CONNECTICUT.—At St. James', Winsted, the offering was over \$1,000, which was added to the building fund. The offering for the two services at Christ Church, Guilford,

amounted to over \$1,100, which will go toward the building of the rectory.

DALLAS.—At the morning service of the Church of the Good Shepherd, Terrell, a collection amounting to \$1,500 was taken up, which will be applied to the debt on the handsome new church now occupied by the congregation. This is said to be the largest collection ever taken in the diocese.

KENTUCKY.—All the Louisville parishes report excellent attendances at the various services on Easter Day, notably at the early Eucharist. The offering at the Cathedral amounted to over \$1,500. In accordance with the usual custom, the entire offerings at the Church of the Advent and its parochial mission, St. Thomas', were devoted to diocesan and general missions.

LOUISIANA.—At Christ Church, Bastrop, the choir wore new vestments, the Easter gift of the young people's guild. There were excellent congregations.

MARYLAND.—There were four celebrations at the Church of St. Michael and All Angels', Baltimore; 1,058 persons made their communion, which with private communions for the sick and shut-ins, brought the total to over 1,100. The Good Friday services at the church were also largely attended, especially the preaching of the Passion. At the daily services during Lent there has been an average attendance of 450. The rector, the Rev. Charles Fiske, came to the parish just at the opening of the Lenten season.—At St. PAUL'S Church, Baltimore, nearly 600 persons received on Easter Day, the second celebration being taken by the Rev. J. S. B. Hodges, the *rector emeritus*. In addition about 400 made their communions at St. Paul's chapel, where the Rev. Frank Hay Staples is now in charge. One of the features of the music at St. Paul's was the chant at Evensong of the Southwark psalter, composed by Dr. A. Madley Richardson, the organist, late of Southwark Cathedral, London. The congregations were limited only by the size of the edifice.

MASSACHUSETTS.—The Easter collections at the Church of the Advent, Boston, amounted to nearly \$13,000, a part of which goes toward the parish endowment, which is now in excess of \$100,000.—St. MARTIN's parish, New Bedford, is now free of debt, owing to the Easter collection, which amounted to \$2,100.—THE EASTER morning service at St. Mark's Church (Dorchester), Boston, was given a special interest by the blessing of four handsome gifts to the church.

MILWAUKEE.—In addition to the Easter services chronicled last week, mention should be made of St. Peter's parish, West Allis, where the congregations and offerings were the largest in its history. Among the gifts was a massive solid brass Paschal candlestick from the Bishop of the diocese.

NEBRASKA.—Reports thus far received show a very satisfactory condition existing in the diocese this Easter season. The attendance and number of communicants on Easter Day were larger than formerly reported, and in most instances generous offerings were made, among the most notable of which were the Cathedral, \$1,700; Emmanuel Church, Fairbury, \$650; St. Barnabas', Omaha, \$510; Holy Trinity, Lincoln, \$2,200; St. Philip's, Omaha (colored), \$200.

NEW JERSEY.—Easter Day at Grace Church, Merchantville, will be remembered not only for the large number of communicants present at the early celebration, but also for the results of the united efforts of the parishioners, paying off the indebtedness on the church. The offerings, the largest in the history of the parish, amounted to \$2,400.—ST. LUKE'S, Roselle, reports an Easter offering amounting to \$2,699.53, which much surpassed all previous records, being an increase

over last year of about \$1,000. The attendance at the various services was in proportion.

OHIO.—The two celebrations at St. Paul's Church, Steubenville, were very largely attended. The offering amounted to about \$2,200, which will be devoted to the indebtedness upon the parish house. This is the largest offering ever given in St. Paul's, and an unusual one in the history of Steubenville churches. In addition to this the children gave a generous missionary offering as the result of Lenten savings. Several memorials were also presented.

OKLAHOMA.—There were three celebrations at St. Paul's Cathedral, Oklahoma City, at which most of the congregation received. The offerings for the day amounted to \$1,500.

SOUTHERN OHIO.—The offerings of the churches in Cincinnati are reported as being fair. This is probably due to the many demands being made upon the congregations at present. At St. Paul's Cathedral, there was an offering of nearly \$1,500 and a deficit of some years' growth was practically wiped out.

SOUTHERN VIRGINIA.—The various churches in Norfolk were taxed to their utmost capacity by the Easter congregations. At St. Luke's the offerings of the congregation amounted to \$2,700 and of the Sunday school \$300; St. Paul's, \$1,586; St. Peter's, \$300; All Saints', Portsmouth, gave \$119; St. Paul's, Newport News, \$900. At St. Thomas' Church, Berkley, the Sunday school mite chest produced \$190.—THE OFFERINGS in the churches of Petersburg will practically all be devoted to missions. At St. Paul's, the offering was \$650 and the Sunday school gave \$75. At Grace Church the Sunday school gave the splendid sum of \$200.

WESTERN MICHIGAN.—The Easter offerings at Trinity Church, Niles, amounted to \$875, which will be increased by the Women's Guild and by other gifts to between \$900 and \$1,000; nearly \$600 was raised by this church as a seventy-fifth anniversary thank-offering in November for use in repairs and decorations, which added to the new repair fund makes over \$1,300 raised for that object in six months.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

ST. MARK'S PARISH, Brunswick, Ga., is about to enlarge and practically rebuild its church, at a cost of several thousand dollars. The missions of the diocese of Georgia are all filled with zealous and efficient clergy. Fitzgerald is building a new church. Douglas is building a rectory. Valdosta is building a rectory and a new church will soon follow. Cordele has spent several hundred dollars in improvements to its property and has nearly doubled its vicar's stipend.

PLANS HAVE practically been completed for the erection of a new rectory for St. Paul's Church, Brockton, Mass., of which the Rev. David B. Matthews is rector. Archdeacon Babcock has been in conference with the rector, with the result that it has been decided to begin work at once. The rectory will be built on Oakland Avenue, at a cost of about \$7,500. As soon as the plans are in a finished state they will be submitted to the wardens and vestry and also to the diocesan reinforcement committee, which in the past year has provided or planned for fourteen rectories. It is hoped to have the rectory ready for occupancy early in the fall.

EXTENSIVE improvements to the Church property of Trinity Church, Renovo, Pa., have been begun. The church building is to be removed to a more convenient site. A tower will be added to the building and the outer walls are to be encased with brick. Inside, the flat ceiling will be removed and open

truss work substituted. A rectory of ten rooms is to be built next to the church. It is to be of brick, finished in hard wood and provided with all modern conveniences. The improvements will cost about \$7,000.

THE REV. FRANK M. TOWNLEY, rector of St. Bartholomew's Church, Fourth Avenue, Brooklyn, announced that the Easter offering for the new organ, to replace the one ruined by a leak in the roof, was \$1,600. During the week, Mr. Townley secured \$2,000 for the organ fund. The contract has been given out for an instrument to cost \$8,000, and it will be installed in the autumn.

ST. MARK'S CHURCH, Grand Rapids, Mich., is preparing soon to place in the chancel a new organ, plans and specifications for which are now being considered by the vestry committee. It is proposed to secure one of the finest instruments in the western portion of Michigan, and the cost will be about \$10,000.

ST. GEORGE'S PARISH, Hempstead, Long Island, has received a considerable gift for the enlargement of its parish house. The improvements will include a large gymnasium, with club rooms and many facilities for a broad social and religious-educational work.

THE REV. L. B. BROWNE, priest in charge of St. Andrew's chapel, Hamilton, Baltimore, County, Md., aided by a number of the men of his congregation, has begun an active campaign for the immediate erection of a rectory there.

THE SUM OF \$30,000 has been raised towards the \$50,000 required to build a residence for the Bishop of Southern Ohio.

FUNERAL OF THE REV. C. T. WHITTEMORE.

THE FUNERAL of the Rev. Charles T. Whittemore took place from his former parish, All Saints', Ashmont, on the afternoon of April 1st and was largely attended. Bishop Lawrence took the service and assisting him were the Rev. H. St. George Burrill, acting rector, and the Rev. Arthur B. Rudd of Elmira, N. Y., a former curate of All Saints' parish. The vested choir took part, singing three favorite hymns of the deceased, "Weary of Earth," "For All the Saints," and "Those Eternal Bowers." The body was taken that same evening to New York where interment took place the following forenoon in Woodlawn, the Rev. Mr. Burrill accompanying the body and reciting the last words of committal at the grave.

CHURCH EXTENSION IN ATLANTA.

THE CONVOCATION of Atlanta met after its series of Lenten weekly meetings at St. Luke's after Easter to formulate a definite plan for Church extension. The Church Extension Society was formed, and \$5,000 agreed

upon as the amount to be raised annually, to be used this year in aiding the building of mission churches in and about the city of Atlanta. The plan is to get 500 communicants to pledge \$10 annually, payable quarterly.

STATEMENT OF THE SAN FRANCISCO RELIEF AND REBUILDING FUND.

EASTER DAY, 1906, was of the brightest in the history of the Church in the city of San Francisco. Not only was the number of communicants unusually large, but parishes were getting out of debt and many of the plans formed by the Bishop long before, seemed ripe to be carried into early execution. Two days after came the earthquake, then for three days the fire raged and in that space of time over five hundred millions of dollars worth of property was destroyed while later and careful estimates made the total of direct and indirect losses very nearly one billion dollars. Of the twelve churches in the city six were entirely destroyed, four of them being among the largest and most costly; all the others were more or less damaged. The Gibbs Pavilion at St. Luke's Hospital was wrecked; the Maria Kip Orphanage was so injured that it had to be practically rebuilt; the Seamen's Institute was blotted out, while in San Mateo the stone church was ruined by the shock, the new building in process of erection for the Armitage Orphanage was wrecked, as also the new building of the Church Divinity School, and fifteen churches in other parts of the diocese needed repairs to a greater or lesser extent. The entire loss of Church property amounted to over \$750,000, and as by far the greater part was caused by the earthquake, only a small amount of insurance was recovered.

On April 25th, just one week from the day of the earthquake, the Bishop of California received the first contributions of that Relief Fund, which stands unique among all other funds raised by the Church. The first sum was \$25 from a parish in his own diocese, three contributions from individual members, and two from the daughter diocese of Los Angeles. From that date, without intermission, for weeks and months the tide of help, prayer, and sympathy flowed in from every part of the continent. Contributions ranged from 25 cents up to \$100,000, amounting in all to \$380,000, which with a gift of \$50,000 from a Church member in the East as a Memorial Fund, made the grand total of outside help over \$430,000. Add to this the gift by the Crocker family of the Cathedral site valued at over \$300,000; the rebuilding of the Armitage Orphanage by Mr. Templeton and Miss Jennie Crocker as a memorial to their parents, at a cost of \$150,000; the endowment of the Maria Kip Orphanage by one of our Church women with

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\$100,000; the rebuilding of St. Matthew's church, San Mateo, by its own members without the aid of the Rebuilding Fund at a cost, including furnishings, of \$70,000; these, with large sums given toward new churches and the acquiring of new sites, show over \$650,000 given by the Church people of the diocese as evidence of their being incited to good works by the marvellous generosity shown to them in their hour of trial by the members of the Church at large.

Four years from the date of the earthquake sees St. John's Church and parish house complete, also St. Matthew's, San Mateo, St. Luke's Church nearly finished, the new Mission House of the Good Samaritan in course of erection, the new site for the Church of the Advent acquired, the cornerstone of the Cathedral laid, and two orphanages and the Seamen's Institute are equipped as never before, and while still feeling the effects of the disaster the Church is throbbing with life and hopefulness and striving to do her full share in spreading the Gospel of her Lord and Master.

The treasurer, Mr. William H. Crocker, in his statement shows that every dollar contributed to the Church in California by the Church at large has been expended, or is available for the purposes for which it was donated, with the addition of \$4,565.46 of interest earned by loans of cash balances. There have been no office or clerical expenses connected with the administration of the fund.

BEQUESTS OF THE LATE ELLA MOONEY.

BY THE will of Ella Mooney, a faithful member of All Saints' chapel, Upper Red Hook, N. Y., a number of bequests were made to the Church and its institutions. Eight thousand dollars was left as an endowment for the work of the chapel where twenty years of her work was done, and ultimately her residence, known as Maple Hill, and \$20,000 additional endowment to perpetuate the work of the Church in the community. Fifteen thousand dollars was left to the National Academy of Design to establish an art scholarship, and ultimately the following bequests are to be made: \$3,000 to St. Stephen's College, Annandale, to endow a scholarship; \$1,000 to the Clergymen's Retiring Fund; \$1,000 to the General Clergy Relief Fund; \$1,000 to the New York Bible and Prayer Book Society; \$1,000 to the Anglican Bishop of Jerusalem for St. George's Church, and \$500 to endow a scholarship at Cape Mount, Liberia.

L. M. M. IN SOUTH DAKOTA.

THE Laymen's Missionary Movement conference at Mitchell, S. D., held on March 29th-31st, was a repetition of the success attained by similar gatherings elsewhere. In addition to Bishop Johnson, the Church was represented by eight or ten of the clergy and by a goodly number of the laity. It is believed that great good will result to the Church in South Dakota. Over 600 men were present at the banquet, which was held in the city hall. The programme provided for an address on "Prayer, Our Most Effective Method," by Rev. C. C. Roillitt. To Bishop Johnson was assigned the invocation at the opening of the convention. The closing address at the convention was made by Bishop Johnson, who also pronounced the benediction.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Brotherhood Rally at Albany.

ST. PAUL'S CHAPTER, B. S. A., of Albany held a rally on March 31st, inviting the chapters from Albany, Troy, Schenectady, and vicinity. Over fifty Brotherhood men were

present, also several of the city clergy. Those taking part in the devotional services beside the rector, were Canon Brookman of All Saints' Cathedral; and the Rev. J. N. Marvin, chaplain of the Diocesan Assembly. The Rev. Angus M. Porter, curate at St. Peter's Church, Albany, made the opening address on "Brotherhood Work." Mr. Clarence Abbott, the new president of Jubilee College, followed with an address upon "The Message of the Individual to the Individual." The closing address was made by Mr. Webb, one of the field secretaries from the national office. At the luncheon which followed the meeting was thrown open to short addresses upon the best methods of extending the Brotherhood work in the diocese. There was much enthusiasm shown and it was decided to hold these meetings more frequently.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Death of G. D. Hossfelt—Lenten Services at St. Paul's, Owego.

ON MARCH 21st at noon, after removing his apron to go home to his dinner, Gustavus D. Hossfelt, a carriage blacksmith, dropped dead from a stroke of apoplexy, aged 66 years. He died as he often expressed a wish, by his forge and in the harness. Mr. Hossfelt's death is noted because he was for years

and at the time of his death a vestryman of St. Joseph's Church, Rome, and was possessed of a singular uprightness of character. He was the father-in-law of the Rev. A. L. Byron-Curtiss, rector of St. Luke's Church, Utica, for many years the rector of St. Joseph's. He was born in Saxony, Germany, and although a Lutheran, coöperated with his wife in building St. Joseph's church in Rome, to which he was always devoted. The funeral was held from that church on March 23d, the Rev. A. L. Byron-Curtiss intoning the Psalms and delivering the eulogy.

THE FREQUENT services during Lent at St. Paul's Church, Owego, were well attended. On the afternoon of Good Friday meditations on the "Seven Sayings" were given, and in the evening the vested choir sang the full setting of "The Story of the Cross." The Rev. James H. Kidder, *rector emeritus*, was present for the first time since his disability six months ago. The Sunday school offering for missions on Easter Day averaged more than 50 cents for each "keystone."

IOWA.

T. N. MORRISON, D.D., Bishop.

Gifts to Rev. and Mrs. W. McVettie.

A HANDSOME stole has been presented to the Rev. W. McVettie, rector of Grace Church, Decorah, by his parishioners, and a finely

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bound Hymnal was given to Mrs. McVettie. The presentation was made by Mrs. J. C. Beard, president of the Woman's Guild. The offering on Easter Day was an excellent one. The Daughters of the King of this parish have recently paid for a large stained glass window for the church.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Cornerstone of Grace Cathedral to be Laid in May—Diocesan Notes.

THE BISHOP OF WYOMING has signified his intention of being present at the laying of the cornerstone of Grace Cathedral, Topeka. The stone, which comes from Silver Dale, Kan., is now being hauled. It is expected that this function will take place at the time of the diocesan convention at the end of May. In the first week of June the bi-centennial of the founding of the College of the Sisters of Bethany, a school for girls, will be observed and the Bishop of Wyoming, who was once chaplain, will make an address. A reunion of all the graduates is also being arranged.

AN EFFORT has been made to increase the Lenten offering of the children from \$700 to \$1,000 for missions. Already from three schools there is reported about \$250.

THE BISHOP of the diocese recently, on invitation of the citizens of Wellington, visited that place for the purpose of consulting with those interested in regard to acceptance of location and subscriptions towards a Church hospital.

THE GOOD work that is done by the women in Kansas is rarely mentioned. One woman has kept a Sunday school alive for years when there was no other service. This school now gives as largely to missions as any in the diocese. From Bonner Springs another woman has just moved to St. Louis who has been able to bring together a few people so that regular services might be held, and has organized a guild, and the Bishop recently visited that place and held a confirmation service.

THE PARISHES at Manhattan, at Ottawa, and at Washington are building, or have built, rectories.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Louisville Woman's Auxiliary Meets.

A SPECIAL united meeting of all the city branches of the Woman's Auxiliary was held at St. Andrew's Church, Louisville, on the Tuesday in Easter Week, at which time the various articles contributed for the United Lenten work for Alaska were exhibited. The value of the boxes which are to be shipped to St. John's in the Wilderness and to Eagle amounted to \$1,000, and in addition \$100 in money was sent to Bishop Rowe for his personal use. A notable feature of the United Lenten work of the Kentucky Auxiliary is the fact that every branch, even those outside the see city, takes part.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Services for Deaf-Mutes at Danville.

THREE HUNDRED pupils are attending the Kentucky Institution for Deaf-Mutes at Danville. They come from widely separated portions of the state to be fitted for intelligent and useful citizenship. On Easter Tuesday evening, the Rev. Austin W. Mann officiated at Trinity Church, of which the Rev. H. E. Spears is rector. The older pupils to the number of two hundred were permitted to attend. The sermon was delivered by pictorial and expressive sign language. Next morning Mr. Mann addressed the pupils in their chapel, afterwards visiting a few classes.

LONG ISLAND.
FREDERICK BURGESS, D.D., Bishop.

Death of John H. Brennan—Rev. R. F. Duffield Elected Archdeacon.

JOHN H. BRENNAN, long prominent in financial and real estate circles in the Eastern District, Brooklyn, died at his home, 976 Sterling Place, on March 28th, after twelve hours' illness. The cause of death is believed to be acute indigestion. Mr. Brennan was born in Manhattan, June 17, 1844, and early in life went into the Gold Exchange Bank, New York City. He was its cashier during the Civil War. For forty years he had been actively associated with the Forty-seventh Regiment, N. G., N. Y., and was a member of its veteran association. Mr. Brennan was prominent in the Masonic fraternity and was a communicant of Christ Church, Bedford Avenue.

THE REV. ROY F. DUFFIELD, chaplain of St. Paul's School at Garden City, was elected, Thursday, March 31st, Archdeacon of Queens and Nassau counties at the special meeting of the Archdeaconry of that district, held in Grace Church, Jamaica. He succeeds the Rev. Kirkland Huske of Great Neck, who recently resigned.

MAINE.
ROBT. CODMAN, D.D., Bishop.

Pulpit Dedicated at St. John's, Bangor.

ASSISTED by the rector of the parish, the Rev. L. W. Lott, Bishop Codman held the Three Hours' devotions at St. John's Church, Bangor, on Good Friday, and gave the meditations on the Seven Last Words. On Easter Even, in the morning, he dedicated the new pulpit which has been placed in the church in memory of the late rector, the Rev. Edward Henry Newbegin. A description of the pulpit was recently given in these columns. The widow of Mr. Newbegin and several other near relatives were present on the occasion.

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MARYLAND.

W.M. PARET, D.D., LL.D., Bishop.
Church Being Organized at Williamsport—
Fighting Tuberculosis—Other Items.

THE REV. WESLEY D. ADAMS, missionary in charge of St. Andrew's Church, Clear Spring, Washington County, has been conducting services for some weeks in the Knights of Pythias hall at Williamsport, and has received so much encouragement that he is planning to organize a congregation and erect a chapel there.

THE MARYLAND Association for the Prevention and Relief of Tuberculosis, of which Dr. Henry B. Jacobs, a prominent physician and vestryman of Grace Church, Baltimore, is president, has addressed a circular to all the clergy of the diocese and state asking them to observe Sunday, April 24th, as "Tuberculosis Sunday" by sermons or addresses on the subject. The Bishop Coadjutor has written to Dr. Jacobs that he is glad to coöperate in the movement mentioned, and is heartily in favor of a favorable response being made and action being taken under the conviction of Christian obligation and in the discharge of Christian duty by our clergy-men and people at large.

AN ADVENT Young People's Association for all the young people of the congregation who are sixteen years of age or over, and the object of which is embodied in the four words, Worship, Work, Fellowship, Edification, has been organized at the Chapel of the Advent, Baltimore (the Rev. C. P. Sparling, vicar). At the same chapel a Junior branch of the Woman's Auxiliary has also been started with a membership of nearly thirty, under the leadership of Miss Gardiner, vice-president of the Junior Auxiliary of the diocese.

MASSACHUSETTS.

W.M. LAWRENCE, D.D., LL.D., Bishop.
The Diocesan Convention—Miscellaneous
News Notes.

CONSIDERABLE interest centers in the 125th diocesan convention, which will be held in Trinity Church and chapel, Boston, April 13th. The preacher in the forenoon will be the Rev. Philo W. Sprague of St. John's, Charlestown, and at the afternoon session Bishop Lawrence will deliver his annual address. Apropos of the forthcoming convention there was a meeting held some days ago of certain of the "moderately Catholic" clergy to arrange about the deputies of General Convention to be elected at the forthcoming diocesan convention. There will be the usual reports submitted, most of which go out in advance in printed form to the clergy and lay delegates.

AT THE annual meeting of the vestry of St. Paul's Church, Brookline, held on Easter Monday, it was voted to refuse to accept the resignation of the Rev. Dr. Leonard K. Storrs, who had enjoyed a rectorship of thirty-five years in the parish. Dr. Storrs had planned to spend a long time abroad, partly in visiting his daughter, who is married to an English army officer stationed in India.

IT IS ANNOUNCED that the Rev. Frederic C. Lauderburn will begin his new duties as vicar of St. Stephen's Church, Boston, on June 1st. The Rev. S. S. Drury already has begun his work at St. Paul's School, Concord, N. H., whither he was called some weeks ago. The Rev. Thomas S. Cline, also of the staff of clergy at St. Stephen's, has declined the call to the Berkeley Divinity School at Middletown, Conn., and will remain at St. Stephen's.

AT THE special meeting of the wardens and vestry of St. James' Church, Cambridge, on Easter Monday it was voted to extend a call to the Rev. Ernest M. Paddock of Allegheny City, Pa., as the successor to the Rev. William E. Gardner, who resigned some months ago to take up mission work with the Mission House in New York. Mr. Pad-

dock is a cousin of the late Rt. Rev. Benjamin H. Paddock of the Massachusetts diocese.

THE REV. DR. VAN ALLEN addressed the Southern New England Methodist Episcopal conference at Attleborough on the afternoon of March 31st. His topic was "Brains and Orthodoxy."

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.
"The Church and Politics."

A MOST interesting and instructive address on the subject of "Church and Politics" was given by President Flavel S. Luther of Trinity College, Hartford, Conn., on March 29th, at the Y. M. C. A. Auditorium, Detroit.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

G. F. S. President to Visit the Diocese.

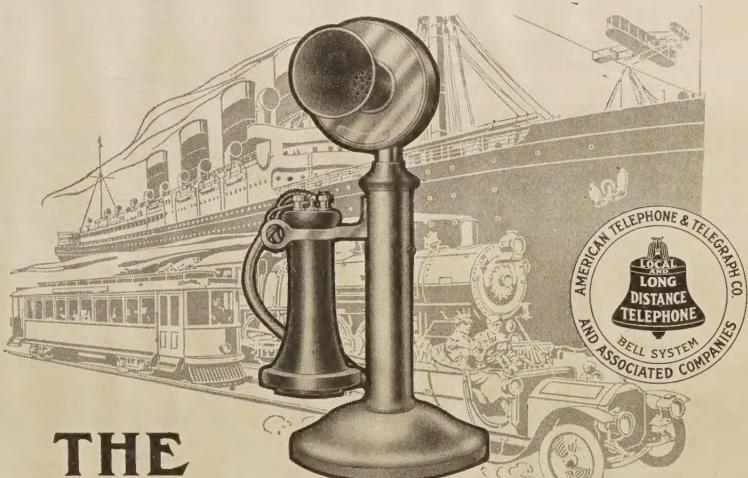
MISS MARY A. L. NEILSON, National President of the Girls' Friendly Society, a resident of Philadelphia, will be a visitor in the Milwaukee diocese from April 7-14th inclusive.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Five Years a Priest — Death of Mr. Charles Hayes.

THE REV. EDWARD PRESCOTT HOOVER celebrated the fifth anniversary of his ordination



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to the priesthood by special services on Easter Day. He received the congratulations of many friends, including his parishioners at Christ Church, Pompton, and St. Paul's chapel, Butler. The music at the parish church was rendered by an augmented choir, organ, and small orchestra. The attendance at the services was very gratifying and the musical performance very reverent and edifying.

MR. CHARLES HAYES, a life-long member of the Church and ever devoted to her interests, died on Friday in Easter week at his home in Madison, N. J. The funeral was held on Monday morning, April 4th, in St. Paul's Church, High street, Newark. Mr. Hayes was the son of the late Jabez Hayes, and was born in New York City seventy-four years ago. He came with his parents to Newark when a boy. For many years he was engaged in the jewelry business, and was a vestryman of St. Paul's parish. The late Henry Hayes, so long a time active in diocesan circles, and warden of Grace Church, was his brother. He is survived by a widow, two daughters, and a son, the Rev. Charles H. Hayes, D.D., Professor in the General Theological Seminary, now on his way home from a trip to Egypt and the Holy Land.

NORTH CAROLINA. JOS. B. CHESHIRE, D.D., Bishop.

Services at Pinehurst.

NOWHERE, perhaps, is the adaptability of the Prayer Book more effectively demonstrated than at Pinehurst. People of almost every religious affiliation meet together and unite with hearty enthusiasm in a Prayer Book service. The chapel accommodates 275 people and numbers have to be turned away from every service.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Mid-day Lenten Services at Portland—Notes.

FOR MANY years the suggestion has been made of mid-day services during Lent, and this year the Portland Assembly of the Brotherhood of St. Andrew secured the use of a local downtown opera-house and invited special speakers and conducted services each day during the last two weeks of Lent from 12:05 to 12:30 p. m. The attendance was all that could be desired, averaging 260. The speakers were the Bishop of Olympia, the Rev. E. V. Shayler of Seattle, Mr. Frank Shelby (district secretary of the Brotherhood), the Bishop of Eastern Oregon, and the Bishop of the diocese. Bishop Rowe was to be the speaker for the last day of the services, but could not be present.

NEARLY all the Portland parishes held the Three Hours' service on Good Friday and all were well attended.

THE REV. HENRY R. TALBOT, rector of St. David's Church, Portland, will be joined in wedlock with Miss Mary Montgomery of Portland on April 7th at Trinity Church, Portland.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

The Noon-day Services at Knoxville.

THE NOON-DAY Lenten services held under the auspices of the Churchmen's Club in the Majestic Theater at Knoxville were a great success, both from the standpoint of speakers and attendance. This is the third year these services have been held there. The speakers this year were Bishop Woodcock, Father Hughson, the Rev. Learing Clark, Bishop Nelson, the Rev. Mercer P. Logan, Bishop Gailor, Dean Matthews of Cincinnati, and Archdeacon Doan. All these speakers, also, were special preachers at St. John's and Epiphany churches.

WESTERN MICHIGAN. JOHN N. McCORMICK, D.D., L.H.D., Bp.

General and Personal Notes.

TRINITY CHURCH, Marshall, is rejoicing over the splendid condition of its finances, the parish being now entirely free from debt with a balance on the right side of the ledger. Shortly before Easter the Woman's Guild offered the vestry \$300 to apply on the parish debt incurred by erecting the guild hall three years ago. This debt was, on March 1st, about \$1,700. The vestry accepted the gift from the women and then appointed a committee to urge the parishioners to place the balance on the offertory plate on Easter Day. Thus the full amount is raised and the mortgage is cancelled.

CHRIST CHURCH, Charlevoix, has been presented the past month with a fine set of altar and Eucharistic linen by Miss Katherine McMurray of Chicago, who has her summer home near Charlevoix.

THE REV. J. N. RIPPEY of this diocese has been supplying services during Lent and Easter at St. Thomas Church, Plymouth, Ind. (diocese of Michigan City).

THE PARISH at Mt. Pleasant is at present in charge of Rev. Charles Ryan, who recently was rector of the Church at Alma, diocese of Michigan.

THE REV. W. A. HENDERSON, rector of St. Andrew's Church, Big Rapids, has been appointed by the Bishop as examining chaplain to fill the vacancy caused by the death of Rev. Francis T. Russell.

WESTERN NEW YORK. WM. D. WALKER, D.D., LL.D., D.C.L., Bishop. Knights Templars Service at North Tonawanda.

ON THE afternoon of Easter Day Lake Erie Commandery, No. 20, Knights Templars, of Buffalo, accompanied by its guest, Hugh de Payens Commandery, No. 30, also of Buffalo, attended service at St. Mark's Church, North Tonawanda, when the sermon was preached by the rector. The Sir Knights travelled by special train from Buffalo, tarrying a few minutes at Tonawanda to pay their respects to their oldest living member, Dr. F. Hoyer. This is the sixth annual pilgrimage of Lake Erie Commandery to St. Mark's Church.

WYOMING. N. S. THOMAS, D.D., Miss. Bp. Lenten and Easter Services at St. Mark's, Cheyenne.

DAILY SERVICES have been held in St. Mark's Church, Cheyenne, during Lent, and each Thursday a special service for children has been arranged. At the Three Hours' service on Good Friday the offering was taken for a new parish house.

ON EASTER DAY the children's service was held in the afternoon, and the Lenten offering for missions amounted to over \$80, with other mite boxes to be returned.

CANADA. New Cathedral Planned for Rupert's Land— Other Dominion News.

Diocese of Rupert's Land.

PLANS for a projected new Cathedral came up for discussion at the Easter vestry meeting of the Cathedral of St. John, Winnipeg. It is proposed that the new Cathedral shall be two hundred feet long with a width of one hundred and twenty feet at the transept. It would cost about a quarter of a million.—THE CHOIR of St. Mark's mission church, Winnipeg, was first vested on Easter Day.—CANON MURRAY gave an address on Bible Classes at the March meeting of the

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"The following pages have been written to show the difficulties experienced by Roman Catholics in assenting to the doctrine of Papal Infallibility. No attempt is here made to write a complete account of the Vatican Council. Indeed, many subjects discussed in that assembly are entirely omitted. Our interest is with one doctrine alone. What is attempted is, simply to sketch the inner history of Roman opposition to the dogma in different countries and several centuries, until and after the memorable Decree of 18th July, 1870. We are simply concerned to show the process by which a very considerable section of Bishops, priests, and laity in the Roman Church were constrained to pass from one belief to its opposite."

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MILWAUKEE, WIS.

Winnipeg Sunday School Association—ARCHBISHOP Mattheson held a number of confirmations in the city parishes in Winnipeg during the month of March. Among the candidates from other denominations during the year were two Roman Catholics.

Diocese of Ottawa.

THERE WERE unusually large numbers present at the services on Easter Day in the city churches in Ottawa. Beautiful flowers and music marked them all. In two of the churches, St. Luke's and St. Matthew's, the ladies of the choir wore surplices for the first time.

Diocese of Huron.

THE ADDRESS at the Huron College Conference in Synod week will be given by the Rev. Dr. Sage of St. George's, London, the subject being "The Incarnation of the Lord." At the clerical breakfast in Synod week, the address will be given by Archdeacon Richardson, on "The Ordinal Relating to the Consecration of a Bishop."

Diocese of Toronto.

VERY LARGE numbers made their communion on Easter Day in the city parishes in Toronto. Special children's services were held in many of the churches in the afternoon.—BISHOP SWEENEY held a confirmation in Trinity College School, Port Hope, in March. The school chapel was much improved during the Easter holidays, by the addition of new doors and stalls.—THE RECTOR of Beeton and rural dean, the Rev. W. G. Dreyer, has resigned his charge to take up work in Saskatchewan, as diocesan missionary, in the place of Archdeacon Lloyd.

Diocese of Niagara.

THE DEAN of Niagara, the Very Rev. Stewart Houston, celebrated the 51st anniversary of his ordination to the priesthood on Easter Sunday. The Dean has been thirty-one years rector of Christ Church, Niagara Falls, and is seventy-six years of age. He received many congratulations and gifts on the occasion of his jubilee.

Diocese of Montreal.

LOVELY weather and beautiful services combined to make a perfect Easter Day in Montreal. The Easter vestry reports of the city parishes showed excellent results of work done during the year in most cases. It was announced that the new church to replace the present one of St. Matthias', Westmount, will be ready in October. St. Thomas' and All Saints' have especially good records for the year, the debt on both having been paid off.

Diocese of Toronto.

THE REV. CANON POWELL, rector of St. Clement's, Eglinton, near Toronto, has announced that he has accepted the position offered him to be president of King's College, Windsor, Nova Scotia.

Diocese of Saskatchewan.

THE PARTY of catechists and clergy who have offered for service in Saskatchewan, owing greatly to the efforts of Archdeacon Lloyd in England during the winter, expect to reach Saskatoon by the end of April. Of the thirty catechists asked for by the Archdeacon, twenty are coming immediately and others to follow.—ST. ALBAN'S branch of the Woman's Auxiliary at Prince Albert hopes to provide a fully ordained clergyman as missionary to the Indians in the diocese.

"THE more a man thinks about himself—if he thinks clearly—the more humble he will become. Conceit is a sign of confused perceptions, and entire inability to see the true proportions of things. 'Know thyself,' is really a gate to the first beatitude—'Blessed are the poor in spirit.'

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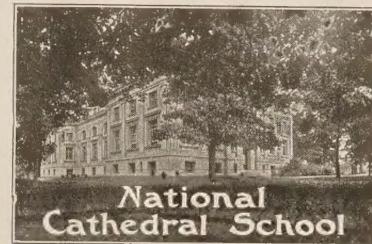
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Confession of the Master is essential to possession of His presence.

People who are garrulous in gossip are always reticent in praise.

Christ alone can save the world, but He cannot save the world alone.

This world would soon be regenerated if the saints were fully consecrated.

Many lives would be a good deal sweeter if they were not quite so sugary.

Never mind what people say about you, but always mind what you say about them.

If some felt the pain they thoughtlessly give to others, they would never feel well.

Every flower that blooms in Paradise was first planted in the Garden of Gethsemane.

Sometimes the narrow way lies through the crowd, and not away from it into the wilderness.

Do not judge a man by the clothes he wears; God made the one, and the tailor the other.

We had better walk in the path of righteousness barefoot than run in the unrighteous path in golden shoes.

If the Church does not take an interest in what affects humanity, it cannot expect humanity to take an interest in what affects the Church.

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For speed-testing purposes and for ascertaining the dynamic loss caused by the impact of projectiles with obstacles, the German machine may be found of great value. It may also be used in examining machinery for defects and for such scientific uses as the studying of the rapid movement of the wings of insects.—*Popular Mechanics*.

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